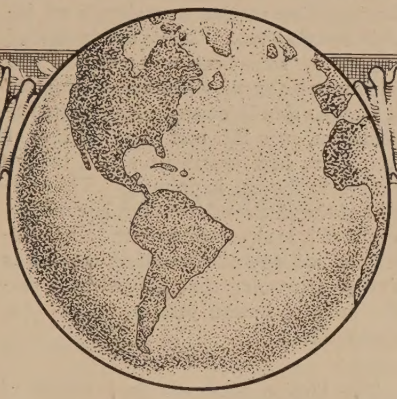
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

November 12, 1921



What Men Live By

God give us Faith—the face turned from the dust,
The fresh, creative vision of the seer,
The patient passion and the dauntless cheer
To build the world as worthy as our trust.

God give us Hope—the undespairing spell
That conquers midnight with the deathless dream
Of waiting daysprings, whose horizons gleam
Along the future where new skylines swell.

God give us Love—the spirit and the deed—
That we may shape a brotherhood of grace
From out life's chaos of dissevered hearts,
And weave a seamless robe, a living creed
Around the great soul of our struggling race,
Till fellowship become the art of arts.

Arthu Gratten.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μυγμα

"The spirit of nationality rages like a pestilence; it is the curse of Europe." Thus writes Lord Hugh Cecil in a letter to the *Times*. He blames that spirit for the Great War, with its attendant horrors, because the impelling motive was always an intoxicated pacifism. "If one can imagine," he goes on, "some beneficent magician who could weave a spell by which all the peoples of Europe should cease to hate alien nationalities, even if it cost them the love of their own, how enormous would be the benefit to human happiness." The mistake of the nineteenth century, he declares, was that it exalted nationalism to a quasi-religion, whereas the twentieth century is slowly discovering that the patriotic motive is but a human passion. (*The Manchester Guardian.*)

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The illusion that war is a school of character is dead. . . . The illusion that war permanently tightens comradeship within a nation is dead. . . . War as a means to anything great, noble, or precious, beyond its own immediate object of escaping violent conquest by others, is as bankrupt before the world as fire or plague. Its casualties to both winner and loser are seen to be not merely losses in life and limb and money, but losses in character, in intellect, in every part of civilization. (*The Manchester Guardian.*)

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In the Western World we (China) hear all the trade doors slamming shut. On account of the war Germany owes the other nations of Europe enormous sums which she can pay only by exporting her manufactures. Yet the countries to whom she owes this debt erect tariff barriers against her goods because they are too cheap. France lays a tariff up to three hundred per cent against them to keep them out of her country. We read that Mr. Reginald McKenna, the eminent English financier, says England could better afford to forgive Germany her debt than to receive payment in German goods, because German goods are too cheap; they will ruin everybody's trade. Europe owes the United States a great debt which, like Germany, she can pay only by exporting her manufactured goods, yet United States lays a high tariff against European manufactures for the same reason. . . . China has always bought more western goods than she could afford to buy, and is for that reason chronically in debt to the Western powers, yet China is helpless because those powers hold her door open by force. . . . China should be free to call its door its own and say what trade shall pass. (*Gareth Garret in the New Republic.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

Many a poor poem rides into popularity as a good song.

* *

That which we know best we know not how we know.

* *

Were it not for those below us we ourselves must be low.

* *

To be successful in agriculture one must study the rising sun.

* *

Death would not be so terrible were it not for the fear of death.

* *

The age without hope and faith is the age without joy and peace.

* *

The large promise may have small fulfilment, but not always.

* *

How many a beautiful face is spoiled by an ugly mind or an ugly heart.

* *

Great achievements are built upon the faith and courage of humble men.

* *

After all, the secret of happiness is in the desire and the will to be happy.

* *

He who starts too late will never win the race, no matter how well he runs.

* *

We force our children into our own mold and do not give nature a chance.

* *

If people did not take so much trouble doing things, doing things would not trouble them.

* *

The man who speaks little and well and backs it with well doing is a true preacher of the Gospel.

* *

The best investment a church can make is to pay the expenses of its minister to church conventions.

* *

It is a cheap sort of patriotism which sits on the soap box in the corner grocery and swears at the government.

* *

The cat is fond of fish, but is afraid of the water; even so there are many humans who want the good things of life but are afraid of work.

* *

Barely a Scratch on the Surface

One of our ministers who has been adventuring in and through doctrinal preaching to a considerable success, writes that those of our ministers who think the time has gone by for such preaching are missing the great opportunity to meet a present day need. He says there are those who think the doctrinal work is done because there are some liberal ministers who are forgetting their ordination vows, but as a matter of fact we have only scratched the surface of the religious world; the great mass of ministers and people in the Orthodox churches still hold to what they call the fundamentals and look with suspicion upon a more liberal and rational interpretation of the Gospel. And this preacher of the Liberal Faith found when he preached "the old-fashioned doctrinal sermon" that he got a hearing; the people came to hear in large numbers, and when the sermon was published in the daily paper, it commanded wide attention, and through letters and personal interviews it was indicated to the preacher that more of the same sort of stuff was wanted. Here is the place for very wise judgment. The times are different and we can not pull back the old conditions of controversial theology, but we can sweetly and courteously and vigorously give to the religious world the truth as it has been revealed to us, with no uncertain sound.

Entertaining Religion

Every man should entertain religion, but it is a different thing when men propose to be entertained by religion. And yet that is too often the attitude of those who should be worshipers. Is the minister an entertaining speaker? Is the choir competent to entertain? Will the administration of the Sunday school amuse the children? Such is the demand, according to Charles H. Lyttle in the *Christian Register*, of "the mystical, esthetic rich who consider the church service as a sort of a Sunday morning sym-

phony concert." And still others help in moderation to maintain the church because it is respectable and to be without such relation would be quite as disgraceful as to be without a real automobile! We are not going to have a world worth living in until we seriously entertain a serious religion as the chief factor in such a world.

Yes, Pray Everybody

All the great religious organizations and some which are not specifically religious are appealing to and through the churches to make the coming Peace Conference a subject of prayer in specially arranged meetings and in private devotions. This is well, whatever may be our personal opinion of the efficacy of prayer. If we were standing in the awful shadow of impending war and knew not which way to turn, it is more than likely we should say, "Let us pray." Now that nations, or at least a few of them, are coming together through their representatives to try to find a way to peace, there is even more occasion for us all to seek divine wisdom, for the way to peace is not going to be a smooth one, nor is it clearly outlined. Most people can put up a fight of some kind when occasion arises, but few can pick the path to peace without getting lost in the jungle. The world needs God at this time as truly as it did in 1914. And these commissioners need God, and God will help the world and help the commissioners if we let Him. But let us remember that the effective prayer will be the one asking for advice, rather than the one presuming to advise the Almighty as to His duty in the matter!

* *

A GROWING CONVENTION

AS it recedes, the Detroit Convention grows. Brethren, it was in sober, literal truth, a great Convention, the greatest in the memory and experience of those who were a part of it and sensed its significance.

Its greatness did not lie in its achievements, though we may well be proud of its record of things accomplished and undertaken. Its prophetic significance lay in its temper and its faith.

Probably there were few present who did not at some time hear opinions expressed and action proposed that countered their own cherished opinions and even their settled convictions. No Convention in our history has been marked by greater freedom of speech concerning those questions on which honest men are honestly divided. There were many occasions where a forthright statement was made that would have been explosive in other days. Make no mistake about it, the Detroit Convention gave proof that a new universality is dominant in our Universalism, and that we are seeing more and more clearly that our genius and our destiny lead us toward unity of spirit and away from uniformity of opinion.

This new temper was the expression of something deeper. It was a Convention filled and thrilled with faith. Its catholic temper was all the more remarkable in view of the intense earnestness with which it approached its problems and carried on its work. More than once delegates made it apparent that they would make any personal sacrifice to defend the Universalist Church from what they regarded as dangerous commitments and innovations. With equal loyalty and devotion others made it apparent that they would sacrifice their dearest institutions to the service of the common life.

These twain were one in the spirit that finally expressed itself in the call for the Christ Crusade. The phrase may yet be strange in our ears, but to those who were at Detroit it means a great and growing reality in our lives.

* *

THE DISARMAMENT OF THE MIND

THE eyes of the world are fixed on the Conference for the Limitation of Armaments now being held in Washington. There is no place in all the world that holds the position in the thoughts of men that Washington does. Christians of all churches, in every land, are praying for the blessing of God upon it; lovers of their kind and workers for a better social order hope for great results; the humane soldier longs for a peaceful world; the very dead on Flanders Field tell us—if we had but unstopped ears to hear—their agonized hope that they have not died in vain.

Never did the leaders of the various nations have such an opportunity to serve the world, to fulfil the desires of men's hearts; to further the moral and spiritual interests of men by the determination to limit the production and preservation of the instruments of war. The more armaments they scrap the better; a very holocaust of warships would be the best sacrifice. The staggering financial burdens of the war, the return of economic opportunity of work, the productive uses of capital, the sanity of mind, and the salvation of the very soul of the world, all require the greatest possible reduction of armaments. It would be a great thing if these world-leaders in conference should catch the vision of Christ disarming Peter, and follow his example and throw away these weapons of war.

But more is needed than the limitation of these physical armaments. There must be a disarmament of the mind. This is a greater matter and more important. There can be no real and abiding peace in the world unless there is peace in the hearts of men. Peace is made, as Hoover says, "in the hearts of the people." There must be a scrapping of the mental causes of war. The war-mind must be changed. There is far greater need of the limitation and reduction of pseudo-patriotism, of blatant "red-bloodism," of gangrenous commercialism, of mean national prejudices, of cringing, cowardly fears, and of diabolically fanned hatreds. The world-war of arms is over; the world-war of the mind still goes on, in all lands, amongst the one-time enemy nations, and no less amongst the one-time allies. If this war-mind could be disarmed, it would prove a greater blessing than the scrapping of war-weapons.

If we could only secure the disarmament of the mind of some nations, it would have great effect upon the others who now hesitate. The disarmed mind of some makes for the disarmed mind of others; the armed mind produces the armed mind; confidence makes for confidence; respect produces respect; love creates love. On the other hand, suspicion, hatred, pugnacity, breed their own kind. The greatest disarmament that has followed the war has been brought about by those who

have fed the starving millions of Europe. We can disarm every enemy nation, or possible enemy nation, by genuine interest in it, and by working for its best good as a member nation in the kingdom of God. The great need of this old, war-worn, and war-weary world is a real brotherhood of disarmed minds, devoted to the highest interests of each and all.

* *

THE HUMAN FACTOR

IN Industry all roads of investigation lead to the human factor. Bonus, profit-sharing, shop committee, Leitch plan, the Golden Rule—every one of them finds its last analysis in the human factor. Nor is this factor on either side rather than the other. He is on both. Capital is not merely money. It is the human factor who controls the money. Labor is not merely the power and ability of toil. It is the human factor that controls that power and ability.

In government we assume the supreme military test, and win, to make the world safe for democracy; but sometimes forget that democracy has no avenue that does not lead to the human factor, and that of that human factor there is no group or party controlling a fixed and static majority. Yet we hear on every side voices that oracularly proclaim what that human factor wants and wills to do, and, without any referendum even of their own alleged clientele, speak on with unabated certainty.

These voices sound strangely similar to those which, in the industrial realm of other days, profanely proclaimed the heartfelt minority curse on public opinion.

Whatever one may think of free speech or its appropriate limitations, none can deny that democracy is built on the will of the people, the human factor. The right of any government, under democracy, is established by that human factor. The human factor rules and has the right to rule.

Therefore, the human factor must think; or else a thoughtless rule, like that of a mob, would always result. This has been the fear of some from the day the old Liberty Bell spoke out. In spite of their fear, however, the ways and means of rule by the human factor and the ways and means of his thinking—or being trained to think—have been legally established.

Our schools and colleges have been founded and maintained on the declared basis of training the young to think for themselves. Yet when they do this certain leaders and certain minority groups denounce the result if the human factor does not, in the expression of its thoughts, agree with them. Are these folks anything but poor salesmen who curse the loss of an order when they should be introspective as to the causes of their own defeat? Is there any true sportsmanship in such an attitude that shall win rather than alienate the opportunity of any future success? Are they true blue to democracy itself or are they streaked with yellow?

In religion, also, we are supposedly arrived at democratic days and to the process of democratic ways. Here also the last analysis reveals the same ultimately responsible unit, the human factor. In religion, and its methods of formal expression, operating under democracy, he too possesses the right to rule. In some congregations he has frankly delegated his right to one or more and abides by their respective decisions. In others he has, by his very affiliation, done the same thing but with mental reservations, evident now in many quarters, that their decisions must meet with his approval, or appropriations will diminish. But in most denominations, were the question raised as an issue, even the leaders themselves would acknowledge that the power to rule, and the right of it, rests at last in the constituency, the human factor.

Now, regardless of what may be, or may have been, the curriculum of our Sunday schools, the fact is that practically all of this constituency is composed of those who have been educated in our public school system. And many of these folks have come through our colleges or universities.

Our educational institutions, openly training young folks to think for themselves, have not made an exception as to religious thinking, nor can they ever be expected to make such exception. Our generations do not succeed each other in phonographic reproduction of what has been taught in their hearing—religiously or otherwise.

Yet, now we are bombarded by the protests of certain leaders and minority groups who speak without any authority of referendum, within even the clientele they supposedly represent, because the thinking of the people—thus educated to think—does not coincide with the inherited thought with which these same leaders claim themselves satisfied. Is this due to deterioration in their mental goods or to their negligence in salesmanship? In either case where lies their cause of complaint, if the democracy they sometimes patriotically proclaim has followed faithfully the thing it was inaugurated to perform? Is there any true courage or sportsmanship in this that shall presage the return of their over-turned leadership? Are they true blue to democracy and its well-understood principles, or are they tinged with yellow?

The heresy hunt of to-day will find the rules revised and the open season practically abolished by the very instruments which the hunters helped manufacture. There are still some who think the Bible must be interpreted for them by some ordained, if not apostolic, succession. And that, in democracy, is their privilege and right. But the day has passed when any leaders can hold their place in the respect of their own constituency, if at one moment they say: Here is the Bible, read and study it for yourself and follow it; and in the next moment say: But don't you dare to find in it any truth or interpretation of truth which we have not already approved.

A democracy deals with the human factor, who by its own chosen institutions has been trained to think for himself. The divine right of any leaders, or minority group, to previously prescribe the conclusions he must reach has been denied by the established customs under which we have all chosen to live.

You may persuade the human factor to be Christian, but you can not compel him to either profession or support. His differing conclusions may not be right; but in a democracy he is right in reaching conclusions for himself. The human factor is not only the deciding factor, but he is very human. He wants his logic mixed with love; and he abhors camouflage, the big stick and the yellow streak.

Report of the General Superintendent

To the General Convention

TO the officers and members of the Universalist General Convention in convention assembled, I have the honor to submit herewith my second biennial report as Superintendent of Churches.

My diary shows that your General Superintendent has spent nearly two-thirds of his time on the road and in the field. I have endeavored to divide my time as wisely as possible between the duties of the field and the necessities of the office. The territory covered extends from Maine to Kansas and from Canada to the Gulf of Mexico. I have no desire to weary you with statistics, but the following summary of the activities of the General Superintendent will convey to you some conception of the work done.

I have delivered some 400 sermons and addresses. I have dictated or written 2,060 letters, furnished the copy for forty circular letters, prepared sixty articles for publication. I have presented to the regular meetings of the Board of Trustees detailed reports of my work. In addition I have prepared the Murray Crusade Prospectus and the Book of Information and Suggestions for Workers and much supplementary material used in our Anniversary Campaign. I have planned the principal features of the Rally Day *Leader* and secured the copy for the principal articles, in 1920 and 1921.

These items are only a few of the principal interests which claim my attention. The interest of the Convention naturally centers to a large extent in the official report of the progress made by our churches to date in the Murray Membership and Constituency Crusade.

The Baltimore Convention saw fit to celebrate the achievement of one great victory by assuming the responsibility for a second great undertaking. It accordingly passed the following resolution:

Resolved: That we work for at least 50,000 new members in the next two years, each present member winning at least one.

It was only natural that the delegates should pass such a resolution. It was the logical inevitable working of the spirit. The resolution was not the result of careful figuring and cold mathematical calculation; it came as the expression of a people who had surprised themselves by one creditable and seemingly impossible achievement and who simply could not return to their churches without having first set before themselves another great task, no matter how impossible it might be.

Immediately after the Convention a committee comprising the newly created Cabinet—the personnel of which was as follows: The President of the General Convention, the Chairman of the Board of Trustees, the Secretary of the General Convention, the Chairman of the Finance Committee and the General Superintendent—was named for the purpose of organizing and directing a campaign whose object should be to give organic expression to the will of the Church as voiced in the Baltimore membership resolution.

The Crusade Committee did not seek to impose upon the churches a task of their own making; the Committee merely sought to assist the churches in carrying out the undertaking they had imposed upon themselves.

The Crusade has more than justified itself. The hearty response made by our churches, for most of them during the last two years have put forth some sort of a special effort to increase their numerical strength in membership and constituency, has still further developed and intensified the spiritual morale of the Church, which was so much in evidence in the Great Drive of two years ago. Another gratifying incident of the Crusade to date is the unprecedented spirit of willing co-operation manifested by our laity. Ministers have not found themselves so much alone in their efforts to bring home to their fellow men their spiritual responsibilities. Their members in the pews have helped them as never before to present to our world the claims of the Church. We have also done much toward subduing our inherited prejudice against the very idea of church membership. We are hardly warranted in assuming that we have broken into pieces the rock of this ancient prejudice, but we have cracked it in many directions and it is only a matter of time before we shall know it no more.

Making a satisfactory tabulation of our gains in membership and constituency in the churches and their auxiliaries, is not an easy matter, because we are still slow in realizing the importance of keeping and submitting reports.

As nearly as we can figure on the basis of present returns the denomination as a whole shows a membership gain of 29 1-5 per cent and a combined membership and constituency gain of 39 per cent.

We are hopeful that complete returns will enable us to show a gain of 50 per cent.

The churches that have made the best showing in divisions and groups in which they have been classified whose percentage of increase is 50 per cent or more are as follows:

Division A—Membership:
- Group 1-100. Saugus, Massachusetts, 160 per cent.
- Group 101-200. Attleboro, Massachusetts, 137 per cent.

Division B—Membership and Constituency combined:
- Group 1-100. Saugus, Massachusetts, 126 per cent.
- Group 101-200. Waterville, Maine, 95 per cent.
- Group 201-300. Gardiner, Maine, 55 per cent.
- Group 301-400. Wausau, Wisconsin, 181 per cent.
- Group 401-500. Lowell, Grace, Massachusetts, 67 per cent.
- Group 501-600. Cambridge, Third, Massachusetts, 68 per cent.

The approximate gains in the auxiliary bodies are as follows:

Sunday School, 9,000 new members.
Clara Barton Guild, almost doubled.
Y. P. C. U., Senior, 50 per cent. Junior over 100 per cent.
W. N. M. A., 1860 new members.
Comrades, upwards of 2,000 new members.

The Convention will rejoice rather than indulge in regrets at the showing made. We have made a good beginning at a task which the Convention will

vote to continue with accelerated zeal, and for once and henceforth with quota objectives, time limitations, and the piling up of statistics.

I have asked you to continue it. My plea is superfluous. The Divine morale that has gripped us, the impetus we have received, the spiritual dynamic that now impels us—your recommendations are helpless to continue it, if we would we could not stop it, we could not legislate it out of existence. It is greater than we are, greater than our Church, greater than any Church, it will use us as implements, but it will continue itself.

In prolonging our Crusade, however, we should emphasize the fact that we are not aiming at membership as an end in itself. The call that comes to us, as we assemble here in this Convention, from a distraught world is not a call to build up a Church that begins and ends in itself. It is a call to spread abroad in the hearts and minds of men and women the spirit set forth by Jesus in the Sermon on the Mount; the spirit that would make the Golden Rule, the Law of Love, the controlling principle in all of the social and business relationships of life. In this spirit the world may find hope; outside of it there is no hope. We seek new followers and members for our Church that we may increase the number of people who have obligated themselves to make the Sermon on the Mount the universal practise of life.

The State of the Church

The condition of the Church in the main is hopeful and reassuring. The prevailing attitude of mind is one of confidence and courage. There is not a single department of our denominational life that is not forging ahead. Our progress is not so great as to afford us any reason for indulging in a delirium of joy and over-confidence, but we have made gains at every point. We have turned the tide. Perhaps we have no more than turned it. Such is the case no doubt. It still remains for us to convert the rising tide into a flood, but if we court despair when the stream is running against us, and we have done so, why not rejoice and take heart when we are rising on the swelling tide?

Attention has already been called to the gains we have made in all of the affiliated bodies of the denomination, while the report for the Trustees together with the annual message of the president makes it clear that our gains in quota payments, missionary and philanthropic offerings are unprecedented. The pamphlet in the pews entitled, "What the Denomination Is Doing with Its Share of the Drive Proceeds," tells its own story of progress made. We have created two new superintendencies which to date have produced splendid results. We are gaining rather than losing churches by the rehabilitation of dormant ones and the planting of new movements. Immediately after the Million Dollar Drive we raised for the Near East Relief Commission a total of more than $70,000, the largest single gift to philanthropy in the history of the Church. More churches and more individuals than ever before are responding to the denominational appeal, not merely because they realize that denominational losses and gains are local losses and gains, which is true, but because in ever increasing numbers they are becoming imbued with the missionary spirit, which is nothing more nor less than the spirit of service.

We have worked no miracles, we have performed no marvelous works, but we have made heartening, inspiring progress. Let us be heartened and inspired by it! We have even made a beginning at the solution of our most serious of all problems, that of increasing our supply of ministers. The entering classes in our theological schools are larger, while the enrollment in the Canton Theological School this fall is the largest it has been at any time during the past twenty-five years, with nearly all of the young men and women taking the combined theological school and college course covering a period of six years.

While we take heart, however, we must beware of self-complacency. We have only made a beginning, a very small beginning, at the monumental task that confronts us. The progress we have made means that the responsibilities which now rest upon us are greater than the ones we have already discharged. This Convention may decide to make many changes in the direction of our work and service in the world, but it will hardly vote to retrench and retreat. It will vote to sustain and finish what has already been started while it seconds the call for still further advances.

Too much emphasis can not be placed upon the fact that continuing our advance means another financial drive as indicated in the report of the Board, in due course of time, as indicated in the reports to which you have listened. Our first drive made a second one inevitable. Our people expect it. They will welcome it. It will not be launched until necessity compels and conditions are as favorable as possible. But when it does come our people will respond. While the treasury of the General Convention did not profit directly by the large sums raised in the last drive for local use the denomination is the stronger for the lifting of the financial burdens in individual parishes, and these same churches, with local necessities out of the way, will be sure to make a generous response to the call of the Church as a whole.

I trust you will permit me to call to your attention some matters which are of moment to the Church while they will concern us in this Convention.

The Church and Social Problems

First, most of the great denominations, including the Roman Catholic, have formulated comprehensive statements on the burning social problems of the day. Many members of this Convention have come here in the hope that our Church will express itself on these questions and thus take its place in the front ranks of those religious bodies of the nation which have clearly stated their positions on these issues. It is my hope that the Convention will earnestly consider any suggestions which may here be made looking in this direction and that we may be guided to a statement of our attitude that will be constructive and positive, and which will reflect the spirit of brotherly love and mutual helpfulness exemplified in the life and teachings of Jesus.

The Church and World Peace

Second, the greatest single issue before the world to-day has to do with disarmament and world peace. Having supported the Government in the prosecution

of the late war, which we did on the assumption that we were sacrificing our all to make future wars impossible, we are now entitled to a hearing on the subject of peace.

It is, therefore, hoped that this Convention will not only send to the President of these United States a ringing resolution endorsing his aims in calling the International Conference on Limitation of Armaments soon to meet in Washington, but it is further hoped that this Convention will pass a resolution condemning all armaments, whether limited or otherwise, as constituting a preparation for and an invitation to resort to war for the settlement of international differences. Armaments are not a guarantee of peace; they are a promise of bloodshed. Whatever else the Convention does, let us place ourselves as a Church squarely across the pathway of every influence that deliberately leads to warfare and human sacrifice, carrying a banner on which we have placed the inscription, "In the name of motherhood and brotherhood, in the name of Jesus and humanity, you shall not pass."

The Church and the New Generation in Our Ministry

Third, the hope of our Church for the future centers in the young men and young women who are entering our ministry from our theological schools. If we can not look to them with hope, there is no hope for us.

The spirit of youth is the spirit of brave venturesome inquiry after truth. The Church should encourage rather than stifle this spirit. Adjusting a new outlook to old traditions and established practises is not easy, neither is it a new problem. The heresies of yesterday are the orthodoxies of to-morrow. Twenty-five years ago when higher criticism and evolution were new, some of our ministers were deemed dangerous radicals, engaged in tearing away the very foundations of the temple. To-day these same men are the recognized advocates of the faith, the pillars on which the temple rests. What has happened is this: During the advancing years, these men have come to the point of emphasizing the eternal verities of religion which are untouched either by higher criticism or evolution because they exist independently of them. The Church itself has moved forward in the direction of the advanced outposts of that earlier day, and the heresies of a quarter of a century ago have left true religion in a position that is both impregnable and unassailable.

The young men just entering our ministry are capable, earnest, conscientious, and they are determined to blaze new trails. Their one desire and impelling motive is to make the religion of Jesus effective as a solvent of the social problems of our day and thus hasten the coming of the Kingdom of Heaven on earth. We should encourage and not condemn this attitude of mind on their part. Dangers and pitfalls are ahead. Let them warn us. We may have a social program in which there is no religion —that would be fatal; but we may also have religion in which there is no social program—that would be equally fatal. Let us be patient with the new generation and they will give us the one. If they are patient with us we will help them to a still further discovery of the other, and with both we shall hasten the day when love shall be the ruling law of life and brotherhood shall be an accomplished fact.

Our Program of Action and the Future of Our Church

A Church without a program of action is like a ship without a rudder. We are a democratic Church and the members of this Convention will of their own initiative give direction to our future work.

I beg leave, however, in closing this report to commend to the attention of the Convention several items which I trust will be embodied in recommendations and adopted later on.

I add my appeal to that of the Trustees in behalf of the re-establishment of a national church in Washington, D. C.

We have accustomed ourselves to the practise of working for definite aims. The quota idea, at least in some particulars, appeals to us. Are we ready to go a step further? Are we prepared to strive for a certain quota of students for our preparatory schools, colleges, theological schools, a definite quota of missionary workers and lay preachers in proportion to our numbers in the various sections of the country? Are we ready to adopt the policy of every minister maintaining one preaching station aside from his regular church as the next step in the Crusade? I strongly urge the importance of making an effort in this direction.

Ministerial Pensions

I would like to urge upon the Convention the very great importance of adopting at an early date a carefully worked out plan of ministerial pensions, whereby all ministers when they have served the Church faithfully for a certain term of years shall become the recipients of a pension of at least $1,000 a year for the balance of their lives. This pension should be tendered to them whether asked for or not, and it should go to them, not as an act of charity, but as that to which they are as much entitled as they are to their salary from year to year. It will take a large fund to finance such a pension plan, and we may be long in completing it, but the very existence of the plan will bring the needed money. The money we can not secure at once, but the plan we can and should prepare at once, and to delay too long is to lay ourselves open to a most serious charge of indifference and neglect. One state, New York, has already adopted a plan of its own and has made a beginning at raising the needed money.

I recommend that this Convention request its Board of Trustees to create a commission immediately and charge the same with the responsibility of working out a systematic plan for ministerial pensions, that we may at least have the satisfaction of knowing that we have pointed the way.

Building the Church

Our minds, in the midst of all this bewildering mass of mechanical details, must never be allowed to lose sight of the eternal fact that we are building the

Church, not the visible edifice, but the invisible structure of love and fellowship.

Our planning and devising will be mean and petty, a mere babble of discordant notes and meaningless noises, unless the life and thought of God in the Soul of Man actuates it from center to circumference. May we build, therefore, as men and women finding God and being found by God. May the life and thought of God become so enlivened, so intensified, in our souls that it will enter into and give color to all of our thoughts, motives and desires. Then and then only shall we build the Church transcendent, triumphant, universal.

Respectfully submitted,

John Smith Lowe.
General Superintendent of Churches.

Report of the President of the General Convention*

A BIENNIUM is a short time in the life of a great institution, but it is long enough to be filled with important events. The past two years has been a crowded period in the life of the Universalist Church. Much has been accomplished and much more undertaken that is not yet finished. A broad survey of the two years' activities will not only supply us with information, it will afford us much encouragement. I beg therefore your careful consideration of the reports that shall be presented by your officers and committees. In this report I shall point out only the more important things done, and policies which ought to be pursued.

Past Achievements

First of all as to the progress we have made since the Baltimore Convention. Our whole Church has been stirred by high enterprise which has led to the most gratifying results. A mere summary of these would astonish those not intimately connected with our various activities, and makes a record of which we are justly proud. In every department, finance, district organization, parish activity, laymen's movements, young people's progress, missionary enterprise, the Murray Crusade for members, and last, but not least, spiritual quickening, the period has been marked by a rich display of enthusiasm and energy. Our Church has put on its armor and has gone forth valiantly and victoriously into new fields of effort, as well as continuing in the old fields already occupied. We may not have accomplished everything the most enthusiastic churchman might wish, or the captious critic point out as desirable, yet on the whole the progress has been marked, undeniable, splendid.

Results of the Drive

A lively fear which some entertained at the time of the great Drive was that the Church might become commercialized, and that we might set our hearts upon riches rather than spiritual results. Such fears have happily been dissipated. We have not gone off after the gods of money, or been seduced into forgetting "thine ancient sacrifice, an humble and a contrite heart." Indeed, the collection of funds from the Drive has done just what it was intended to do—quickened our energies and put new life-blood into our spiritual activities. It has not been piled up as a dangerous endowment, but has been used to foster our missions, to build new churches and sustain those about to die, to send superintendents and distinguished preachers into various fields, to extend religious education, and to encourage our youth in their organizations. Nowhere has it deadened or discouraged efforts of the local churches, upon which in the last analysis the life of the church depends.

Our activities have so broadened and multiplied that we have already reached the limit of our power with the funds now on hand or to be realized from the Drive. A warning must go out, therefore, not to expect that new enterprises of any great moment may be undertaken until more money is available. We have wisely planned the use of all available funds, and for the present must content ourselves with enterprises already begun. How many wise and desirable things there are yet to do! Your Trustees have splendid visions of what might be accomplished if they had the financial means at their command. Ultimately we must have more money to carry on the very necessary things now under way, to say nothing of golden fields ready for the harvest that lie just beyond. We are experimenting and trying out policies, and the experience thus gained will be invaluable when we come into the greater resources and responsibilities that we hope lie before us. If we are faithful over a few things we may some day be made ruler over many things.

Murray Grove and Gloucester

Conspicuous and outstanding among the events of the past two years are the celebrations at Murray Grove and Gloucester in honor of our one hundred and fiftieth anniversary. This important event was a milestone in the Church annals of this generation. Generously and splendidly was it commemorated. Appropriate exercises were held at Murray Grove, the grounds and buildings having been improved and beautified for the occasion. The principal celebration at Gloucester was one worthy in every way of our Church and of the historical events it commemorated. Here John Murray built up the society which developed into the first Universalist Church in America. Here was the home he occupied for many years, one of the gems of old New England houses. The historical memories evoked by the celebration, the beauty of location, the great assemblage of the distinguished leaders of our Church, the noble messages that were given, the spirit of loyalty and devotion displayed, make this one of the outstanding events in the history of Universalism. It was a signal illustration of the growth of a great religious movement from small beginnings, and a profound inspiration for an aggressive forward movement that shall accomplish still greater things in the century to come.

*Portions of the report of President Galer to ahe General Convention.

Western Headquarters and District Superintendency

If these celebrations were of value chiefly for inspirational purposes, we have done two outstanding things of even greater importance along the line of business administration. I refer to the establishment of a Western Headquarters at Chicago, and the two District Superintendencies, one in the South and one in the Western field. It is a long way from Iowa to Boston, not so long, unfortunately, as from Boston to Iowa. With all our Church organizations centered at Boston the pulse beat seemed feeble by the time it reached the Mississippi, to say nothing of the Pacific Coast. If we of the West were to become and remain an integral, active part of the Universalist Church, if the Church organization was to include us in any real sense, it became necessary that we should have some visible manifestation of the Church's sympathetic interest in our welfare. It was this thought that decreed a Western Headquarters, and impelled the Board to hold its January session of this year at Chicago, there to open the new headquarters and at the same time inaugurate the Western Superintendency.

Nothing with which I am familiar in our Church history has so quickly and completely demonstrated its value as the establishment of the Southern and the Western Superintendencies. Their success was instantaneous, and unquestioned. Indeed, it has been the amazing feature of the past year.

These events have revealed two facts of significance. One is that evangelistic field work of the right kind is one of our crying needs, and that it yields rich results. The other is that the superintendency is an admirable instrument for this purpose. In fact the whole system of the superintendency has been amply vindicated in the past two years. Beginning with the State Superintendents, passing on to District Superintendents in those territories where the conditions are peculiar, and culminating with the General Superintendent who has charge of the whole field and who represents the prestige and interest of the whole Church in all its local problems and departmental activities, we have a scheme of organization which adapts itself admirably to all our problems and which promises the utmost attainable efficiency in promoting our growth. In my judgment this system of the superintendency, with such modifications and changes as time may suggest, ought to be established as the permanent policy of the Church, the central organism around which all our activities should be grouped and be made to function.

The John Murray Lectureship

Another movement along the line of Evangelism is the John Murray Lectureship. Under the able direction of Dr. Hall it is developing into an admirable agency for the purpose for which it was intended. At first experimental as to methods, it is learning how its best work may be performed. It has already accomplished much by sending out distinguished preachers to various fields. I look for its gradual extension, and believe it will prove one of our most effective means of inspiring our churches and spreading Universalist doctrine.

Need of Ministers

There is just one ground of apprehension concerning the result of our field work. That is the seeming paradox that it may be too successful. Already a note of alarm has been sounded. One of our most devoted ministers has put the important query: If we continue to multiply and revive churches where are we to get ministers of the right sort to supply them? Harried and embarrassed as we are by the lack of ministers to man our pulpits, is it possible that we shall be compelled to halt this promising mission work of the first importance? If so it will be heartbreaking to those who have toiled in these mission fields. It will be more than that, it will be a body blow at our whole forward looking program. This brings us at once to what is probaby our most crying need, our most desperate problem. At all costs we must have more ministers. Much of our progress will be halted and our hoped for advance thwarted unless we meet and solve this situation.

Limitation of Armaments

Next month there will be held at Washington a conference of world-wide interest and importance. Its subject—Limitation of Armaments—appeals tremendously to the emotions as well as to the intellectual convictions of Christians the world around. The horrors of war, its bloodshed, its barbarities, its cruelties, the clanking of its chains, the burden of its debts, are oppressing the souls of men everywhere. "Out of the night that covers us, black as the pit from pole to pole," a faint ray of light is seen. An agreement for gradual disarmament by all the great nations would be a mighty step forward out of the night of militarism into the sunlight of Christian civilization and brotherhood. The proposal of our Government unites a beautiful idealism with a practical method of realizing that ideal. Surely our sympathies are enlisted in behalf of the complete success of the undertaking. Would it not be wise for us to lend the united moral influence of this great body to the efforts of our country and its representatives when they assemble in this epoch-making conference?

Current Problems

Our Church is both a business and a spiritual organization. The former exists solely for the benefit of the latter. This should never be forgotten. A Church lives in its spirit, rather than its finances. In all our plans for work we should have in mind the ultimate purpose of our existence—the Church as a religious force, forever proclaiming the supremacy of the spiritual over the material, the eternal over the transient and visible. And yet the value of efficient organization for these higher purposes is undoubted. How, then, shall we make the Universalist Church more efficient in business ways without impairing its spiritual force?

Pardon me for giving my answer to this all-important question. In the first place we must develop, we are developing, a corporate unity, a corporate consciousness and co-ordination of effort. It will not do to wander aimlessly about in the great field of the world without conscious self-direction or a definite goal.

Administrative Efficiency

I favor therefore an intensive organization, and practical business rules rigidly adhered to. This Convention can set an example in this respect. It is no place for mere technicalities or legal quibbles. The day of empty forensic contests is over. Matters should be discussed upon their merits and promptly decided. May I suggest at this point that your presiding officer as long as he may be entrusted with that duty, will endeavor to enforce business methods and correct parliamentary practise in our sessions, to the end that we may serve the purpose for which we are assembled, namely, constructive legislation in the interests of the Universalist Church.

Co-ordination of Effort

In the second place there has been too little co-ordination between the different church departments and agencies. Each has been intent on its own purposes and methods. Happily this is being rapidly overcome. The housing of all our offices in one building at Boston and the friendly co-operation of officers in charge has produced an *esprit de corps* which promises much for the future. In this connection it should be said that the Secretary's office is beginning to approximate its true function, that of being a complete clearing house of denominational information. Ultimately every fact, every detail, however small, relating to any single parish in the denomination, or to any church department or activity, must be recorded in the files of the Secretary's office, then to be so arranged and indexed as to be instantly available for any proper purpose. To this end there must be a collection of data which shall be at all times kept up to date, thus furnishing at once a history of our work and a treasury of facts for current use. The Secretary's office ought to be made one of great dignity, and be continuous in policy and in tenure of office.

A Budget System

Third. I deem a budget system a business device of the utmost importance. Not only for the general organization but for each individual parish. Your Trustees have made a beginning in this direction, which we intend to develop to the utmost efficiency. Let me urge the adoption of a budget system by the various parishes throughout the denomination. Its advantages are so numerous and pronounced that no argument is needed in its behalf. To assist in its general use I think your Trustees might well be instructed to prepare a general outline of a budget system suitable for individual churches, together with the necessary form blanks to make its use feasible.

Fourth. I think the General Convention, through a committee of its Board of Trustees, might exercise a friendly and sympathetic supervision over the business affairs of our churches. I do not mean of course to dictate details or even general policies. There has come to my official attention in the past two years instances when churches had trust funds without adequate direction, building problems or parish problems that were puzzling in their complications, and some friendly advice and co-operation from above have been of the utmost importance. If it were known that a commission existed for the express purpose of helping churches in their business problems, I believe it would be called upon in numerous instances, and would prove of undoubted value.

I have been speaking chiefly with regard to the business interests and problems of the Church. These are important, basic, necessary. But after all they are only the machinery we are to use to accomplish the real purposes for which we are organized. The real objective of a church is, it is needless to repeat, life and not machinery. It is not to amass dollars but to care for human souls. It is to this phase of church activity that I now wish to direct your attention.

The Murray Crusade

We have, we believe, made remarkable progress in this direction during the biennial period. The most significant and outstanding feature is by all odds the Murray Crusade. Under the virile and magnetic leadership of Dr. Lowe we have made wonderful gains in membership. From every part of the country comes the same story—churches doubling in members, deepened in spiritual life, Sunday schools expanding, new Young People's Unions springing into existence, and Women's Societies multiplying their energies. The most cordial co-operation from the heads of these auxiliary bodies has made this varied progress possible, nay, inevitable. We have a wonderful organization, whose different parts are working together smoothly and harmoniously. In my judgment it is along this line that our work for the coming two years should be directed. We have greatly increased our membership and constituency and their morale is at the highest. But we need still more Universalists both in name and in action. I recommend that we continue the Murray Crusade, making it our most prominent feature for two years more. Nothing in my judgment will do more toward securing a Church thoroughly revived, thoroughly mobilized, magnificently efficient.

Future Policies

We have been discussing the past and the present of Universalism. Just a word as to our outlook. All the past flowers in the present, and the chief value of the present will be its contribution to the future. What is to be the immediate future of Universalism? That future does not lie on the lap of the gods, but in the hands and hearts of people here to-day. Our Church is to be what we make it. As we work feverishly, each in his own limited sphere, to improve the hours that flit by so swiftly, the sense of creative responsibility grown heavy and weighs upon us.

The Social Problem

The Universalist Church, as all other Churches, is working in the midst of a confused social order. The old cries seem out of date, the old methods ineffectual. Is it a changed world, or will the days of normalcy return, with that which this implies, a steady amelioration of social conditions? We have appointed a Social Service Commission to help us orient ourselves and to make a beginning in doing our part in this crisis. It is a most hopeful enterprise, for an accurate knowledge of facts and conditions is absolutely neces-

sary if we are to act wisely. A profound study of that social struggle which embraces producer and consumer, capital and labor, the intelligentsia and the proletariat, will give us data for the attitude which the Church ought to take with regard to social questions. In my day the whole emphasis in religious discussion has shifted from individual destiny to social duty. Other-worldliness has given way to the social gospel. If the theory of a progressive, creative evolution be true we do not need to wait till the next world to fashion a perfect community, its foundations can be laid here and now. This is our argument for a sympathetic interest in all matters that affect men as human beings, religion touching life as it does at nearly every angle.

When we look at the storm-tossed world in which our lot is cast and in which our work is to be performed, it seems a chaos, out of which it is impossible that order should come. A careful study of the situation however is reassuring.

If men must *live* together, somehow they evolve a mode of living that is endurable, they fashion laws and a government suitable to their conditions. They create the law of the jungle and the Code of Justinian.

If they must *work* together, in time they will evolve, through much present struggle and injustice, a system that will function, whether it be individualism or socialism, or a blend of the two can not be foretold.

No one of course except this Convention itself can commit the Universalist Church to any doctrine or program. Yet I feel warranted in saying that Universalism can not if it would, and assuredly would not if it could, shut its eyes to the momentous moral issues created by the industrial struggle. Without hesitation we know which side to take—the Golden Rule in industry as in all the walks of life, the cause of justice against injustice, unselfishness against greed, men against machines, law against lawlessness and license.

I know that many grow impatient, and some discouraged. Why can't we cure all the evils and remedy all the injustices now? This is a natural and commendable ideal. In politics, in our schools and churches, it is the ultimate goal. There is no difference in ideals, only in methods. There is a clamor of voices each proclaiming the true way. With all the efforts of two thousand years we have not reached perfection.

Jesus was the greatest optimist of history. He never had a doubt. The final triumph of goodness was ever the burden of his message, the very commonplace of his speech and thought. There was no question as to man's individual worth, or his immortal destiny. The drama of the universe, as it unfolded itself to his loving soul under the Eastern stars, did not end in tragedy, but in triumph.

Universalists are all optimists by their creed, Universalists ministers by their very profession. Temporary failures do not discourage, for they have observed how the essentially human problems have a way of repeating themselves, over and over again for immemorial generations, from the time of Sargon to Theodore Roosevelt. These very discouragements are the chief glory of the preachers and their *raison d'etre*. Imagine a world that would grow perfect in a generation from the sermons of a Billy Sunday or the theological proposals of a Bryan! Such a world would hardly be worth saving. It would be putty rather than the wild, red-blooded, lawless race that breaks all the commandments, and yet, with a divine insistence that challenges our admiration, overruns the waste places of the world and transforms deserts into civilized states, that sinks in sin and yet is able to read the story of the stars. The prophet of pessimism is always repeating the forty-eighth quatrain from Omar, or the "great, sad ending of the chorus from Euripides." Life is a terrifying picture to those who live only in the present, who can not catch a gleam of glory in the distant future.

To those impatient to cure all of life's evils at once let me say, there is abundant cause for optimism in our faith. In the Universalist Church there are few doubters and no reactionaries. There are only different degrees of progressives. We are an army on the march. We believe that the universe is alive. It has come out of an infinite past through a marvelous process of evolution, that stretches from fire-mist to archangelic choirs. Our progress through the ages may be slow, but it is resistless. In our blindness we may not always perceive the eternal trend in the grand forward movement of God. Yet in all the conflicts of life our faith gives us the wonderful hope that our every step is predestined upward. From protozoon to archangel, from instinct to religion, from fear to love, we march with the ever living forces of God to a certain and glorious victory.

Roger Sherman Galer.

Individual Responsibility for Education*

John A. Cousens, President of Tufts College

I HAVE made the long journey from Boston—far longer than I expect to find the journey back after what President Galer said this morning—because it seems to me important that I should register Tufts College as present at this Convention. I am aware that the college has no legal status here, but I am very keenly aware of the debt which the college owes to the Universalist denomination. And it seemed worth while for me to come before you a second time to acknowledge what we owe. We owe you life itself, and we owe you for tender nurturing care during our infant years, and if some of the bonds that have bound us together became somewhat loosened during the years of our maturity, it is my purpose to knit them together by every effort I can make.

I do not think I will follow the line suggested by the Chairman in his introduction of me. It is true that I hold a brief for Tufts. I am a son of Tufts, but I think I will not present that brief to you now, because in the few minutes that I shall ask your indul-

*An abstract of the address given by Mr. Cousens at the Thursday afternoon session of the General Convention.

gence I want to speak of a broader question than that contained in any single college and one very dear to my heart, and that is individual responsibility for education.

In that wonderful book, "Outline of World History," by H. G. Wells, there are many striking and many vivid phrases, but there is one which leaps almost like a flame from the printed page. Mr. Wells says, "The history of mankind is the record of the race between education and catastrophe." It seems to me there is no one of us but what would do well to ponder those words. I think as they are pondered the wonderful significance of them grows and the necessity grows to see if we may find in this generation some assurance that the race may not be lost to education, and I think that assurance is found in the words which I have suggested as the subject of my brief talk to you: "Individual Responsibility for Education."

A little while ago one of the very prominent educators in the country, the president of one of the Eastern colleges, said in my presence, "The American people do not really believe in education." It was a startling thing for him to say. It registered on me sharply, but I passed it by. I said, "Merely another Bernard Shaw, perhaps another Gilbert Chesterton, striving for oratorical effect by way of a paradox." But somehow those ugly words refused to be dismissed from my mind: "The American people do not really believe in education." They challenged me, and I set myself to prove them false. And immediately a vision of the little red schoolhouse rose before me, and then I saw the academies, pride of the early nineteenth century, beginning to crown the hills, and from that grew the splendid work of the public schools in town and city, and I thought of the endowed state universities that now stretch across this country from sea to sea. And I said: "These words are false. It is not true that the American people do not believe really in education." But still those words refused to leave my mind, in every pause in the routine of the day they came back to me. In the few minutes after I had lain down to rest at night, before I fell asleep, they kept reiterating, reiterating themselves in my brain: "The American people do not really believe in education." And some questions came to me to answer, if I were still to believe them wholly false:

How is it, if the American people really do believe in education, that America lags behind the nations of Europe, several of them, in the percentage of illiteracy? How is it that in the period of greatest commercial prosperity this country has ever known, the last years of the war and the few months immediately following, one school after another, and then scores of schools after scores of schools, were closed until in this country more than one-third of all the schools were emptied? How is it that the American people, if they really believe in education, spend each year more for chewing-gum and tobacco than they do for education, and then a billion more for motors? How is it that out of the tremendous budget that goes to make up the expense of our government this year 85 per cent goes for the army and the navy and relatively a mere pittance for education? How is it that the oldest college in this country and one whose traditions run farthest back into the beginnings of civilization on this continent, the one perhaps most respected as the head of educational institutions in the land, strained every resource and succeeded in raising fifteen million dollars, to be scattered over five years in payments, and as one reads with considerable satisfaction of that success, he reads in the paper that a battleship under construction will cost forty-two million dollars? If the American people really believe in education, must they not consider what might be done for education with forty-two million dollars? Again, how is it that, after the last five years in which labor has increased its wage more than one hundred per cent and now even threatens revolution before it will relinquish any part to help in this period of reconstruction, they deny teachers living wages?

As these questions presented themselves to me, I had to admit with shame and confusion that those ugly words were probably true. And then, because I was reared in a faith that, as has been well said today, is the faith of optimism, I was compelled to see whether there was not among us something by way of comfort, something by way of assurance, that even if this statement be true for the present, it is true but for a little while, and that soon it will be utterly and completely refuted.

I want to tell you a little story that came to my mind, a story out of my own experience, because it was a great comfort to me and because it illustrates what I mean by individual responsibility for education. As some of you know, the alumni of Tufts College are engaged in a campaign to raise one million dollars to increase the endowment of the college. And that there might be more interest a competition was set up between the classes to see which one, from 1860 on, could register its one hundred per cent contribution, and then how many more could join with that first one.

Of course, the earlier classes, in which the older men are found, had an advantage, and they were very eager to enter into this competition, and one class in particular, a class in the seventies, made great effort to be the first, and all but one of their number subscribed in a few days, but somehow they could not reach that one. Letters were received by him, because they did not come back, and he had subscribed to the college paper for many years and we had his address in the office. And one day, at the solicitation of the class, we went to see him, and we found him in a very poor and mean house in a city not far from Boston. There was every evidence, from the outside of the house and from the inside, that he was possessed of very, very slender means, and yet we continued in our quest to find him and to invite him, not that he might make a substantial gift but might give something to be recorded with his class. He and his white-haired wife gave us welcome and we told him our errand. For a long time he was silent and then he said: "Gentlemen, you make me most ashamed, but I have done and can do nothing. I am a failure as the world judges. I haven't been unhappy myself, but somehow I never could make money, and for years now I have been a poor clerk in the railroad office, and the envelope they give me every Saturday contains just barely enough to keep my wife and me until next Saturday comes around. And to-day is Saturday and last week's pay

is all gone, and I can give you not even one dollar. It is foolish for me to tell you to take the will for the deed. My class can not register 100 per cent. My class can not win this competition."

And then his old wife laid a trembling hand upon his sleeve and she said, "Joe, Joe, they can. You remember the five dollars you gave me long ago to buy something for the house. It is upstairs and I'll get it and you can give it to your class."

There is pathos in that story, but there was great comfort for me, because I said, triumphantly: Maybe the American people do not really as a whole believe in education, but when an example like that of individual responsibility for education can be found, the time is near at hand when that statement will no longer be true.

My friends, how did they, the disciples, who were intimately associated with the Lord Jesus when he was on earth, address him? They called him Master. And they gave us a word that we will not lose as long as our language endures. And yet the schools will tell you that that word can be more literally translated, Teacher. And indeed Jesus was the Great Teacher, who linked inseparably together religion and education. It seems to me that when we are gathered together here in the Master's name, we hear the Master's voice calling on us each and every one to accept individual responsibility for education.

The Southern Field*

The Rev. F. B. Bishop

I DO not come here to-night to preach to you people. The preaching function I shall leave to others more capable of performing this service than myself. I come very much as the soul which stood before St. Peter in Kipling's "Tomlinson," to answer the question, not "what have you heard, or thought, or believed," but, "what have you done?"

In the first place, we have invaded a vast territory open to the development of Universalism, and peculiarly adapted to the organizing of Universalist churches. The preparation for this invasion was made years ago by one whose earnestness and missionary zeal have left their impress throughout the great Southland—Q. H. Shinn.

When I took the field less than one year ago, our General Superintendent said to me, "Go find your job." I have found it. It is of this work which the Universalist Church has imposed upon me that I come to tell you to-night.

In the northern part of Alabama lies the city of Birmingham, a city of 200,000. Over against this city lies a great mountain of iron ore, extending hundreds of feet into the earth and for over twenty miles along the surface. It has been estimated that here is enough iron to last the world, at its present rate of consumption, for the next thousand years.

Between this mountain and the city itself, lies a valley of immense deposits of coal and lime. Already, from this city there are going out to the markets of the world a vast tonnage of steel and iron products. Because of her thriving industries and rapid growth, the young men and women of the South are flowing into the city. Birmingham is destined to be one of the greatest cities of the South and one of America's most important industrial centers.

Here we should have a church. When I first went there last January, I found a group of earnest, devoted people, who had already been at work and were desirous of having a church. I began going there once a month. The first three or four times we held our services in the courthouse. Then we rented a downtown theater and the first Sunday of last April we organized the First Universalist Church of Birmingham, with a charter membership of twenty-three. On the first Sunday of May we installed the Rev. Charles E. Clark as pastor of the Birmingham church. He is now carrying on the work. Under his pastorate the church has increased in numbers and interest. It has invited the Alabama State Convention to meet with it next month, and this invitation has been accepted. Up to the present time, the Birmingham church has been entirely financed by the new congregation and friends throughout the state of Alabama.

But this is not our only mission point. In the city of Mobile we have rented a hall and I am going there once a month. Already several persons have indicated their desire to have a Universalist church at this place. There are those who claim that the prospects for a Universalist church are greater in Mobile than they were in Birmingham. In some respects this is so. The future will tell. We are now at work on the job.

Some three months ago, I was called to the little town of Garland, Alabama. Here I found a few people who had been Universalists, but were slowly relinquishing their faith. I preached in the Baptist church, and made an appointment to return in one month. In the meantime, the Baptist brethren held a conference and decided that we were preaching false doctrine, and that it was not for the glory of their God that we were coming there, and therefore, we should not be allowed within the walls of their sanctuary. This action was taken in the face of the facts that a Universalist had donated the ground on which the Baptist church stands, with the distinct understanding that we were to use the church whenever it did not interfere with their services, and that a written agreement to this effect was signed by the deacons of the Baptist church.

These things do not disturb me so much because we are occasionally turned out in the cold. But they do disturb me when I think how little the so-called Christian Church has partaken of the soul of him we call the Christ, and how far we have wandered from the spiritual kingdom he sought to establish. Again and again I think of the words of the Master, as he was being borne to his crucifixion: "Daughters of Jerusalem, weep not for me; but weep for yourselves

*Part of the address delivered by Mr. Bishop at the Thursday evening session of the General Convention.

and for your children." Unless religion becomes a deep, abiding reality to those who profess the name of Christian, this world may well weep for her children.

But I digress. After being turned out of the church, we went to the schoolhouse. The first Sunday four united with our church. The next Sunday there were seventeen. A fine lot has been donated, and before this Convention again meets, there will have been built and dedicated the First Universalist Church of Garland.

At the little lumber town of Falco, Alabama, I have preached but once. Yet a letter received from a young man of that place only a few days before I started for this Convention informs me that he has made a canvass of the people there and they would like to have Universalist services regularly.

And now let me call your attention to some of the work in Florida, the land of enchantment. Last January, I made a trip through this state. At Mt. Pleasant, in western Florida, I preached to an audience which listened eagerly to what I had to say concerning the Universalist Church. Brother Ross of De Funiak Springs has since preached there, and always to large audiences. About ten days ago, I was in conference with a gentleman from this place who says they want a Universalist church, and are waiting for me to come down and help them organize.

From Mt. Pleasant I went on to St. Petersburg. This city presents one of the best opportunities of which I know for the development of a Universalist church. The city is growing rapidly. They make their boast that they will have a half a million people in ten years. Perhaps they will. But the thing that is of interest to me in connection with this city is the establishment of a permanent organization of our Church there. When I preached there last winter in the Masonic Temple, we had about 175 people in the audience. Brother Butler later had even larger audiences than this. After considerable correspondence, it has been arranged that Dr. Lowe and I are to visit this place in the near future, and organize the Universalist church at St. Petersburg. When you go South, as you all hope to do sometime, be sure to go where there is a Universalist church.

While we have been interested in the opening of new places and the establishment of new churches, other things have not been neglected. Evangelistic work has been carried on in a number of our churches. Two new Y. P. C. U.'s, a Junior and a Senior, have been organized. Two Mission Circles have been added to the list. Alabama has inaugurated a campaign for the raising of a permanent fund of $100,000. To this fund several thousand dollars have already been contributed. In each of two newspapers in the state, we are running for six months a fifteen-inch advertisement, calling attention to the doctrines and teachings of Universalism, and with the invariable inscription at the bottom of each advertisement, "Join the Universalist Church." These advertisements also designate the time and place of services in the churches of the territory covered by these two papers.

When I took the office of Southern Superintendent last November, I thought it would probably take me a year to get acquainted with my field, understand its needs, and become familiar with its people. Then I would outline a constructive program for our Southern work. The work has not waited upon any program. It has descended upon me with such imperativeness that I have had to do the work and let the program go. Already, it has branched into so many varied lines of activity, covering such an extended territory, that there comes to me, with almost crushing weight, the realization of my inability, either physically, spiritually or financially, to meet even its most moderate demands.

Above everything else, we need workers. The South is not insensible to its obligation in trying to supply this need. From our new church in Birmingham we have sent one young man to Canton to study for the ministry. From another of our churches there has gone a young woman to study for pastor's assistant. There are others to come another year. The young people of the South have bound themselves together in the Southern League of Universalist Young People. This is but the forerunner of a larger organization which shall some day bind the various State Conventions of the South into a Southern Association.

The South of to-day is not the South of a few years ago. A new spirit dominates its thought. Progress, agriculturally, industrially and educationally is in evidence everywhere. I have spied out this country, and with all frankness, I tell you it is a goodly land. There are giants there. And we will have to meet them. If you are afraid of these gigantic shapes, in the form of theological and social prejudice, and financial difficulties, then let us retire from the field. But if you have the courage to meet these imposters; and if you believe that Universalism is the great redemptive force in the Kingdom of God; if you have the faith to make it so, then let us go down and possess the land.

The Papers of John Pererin

VII Madonna

THE figure of Mary in the Gospels is hardl impressive enough to explain her place in Christian tradition. Probably the invincible human craving for a human point of contact with God has something to do with it. The philosophers had hidden God behind an opaque cloud of abstraction; and the theologians had interred Jesus beyond resurrection in the grave of a formula. And this poor human heart of ours said to itself, "If I can not reach the Father or the Son, let me at least try to find the Mother."

Yet back of this is another feeling. In the old Pagan pantheon were goddesses as well as gods. This was no groundless fancy; it grew out of the simple fact that "male and female made He them." Mankind is bi-sexual; and men argued that it must be in the home of the gods as it is here on earth. There was, they believed, a female principle in the ideal world as

in this world of sense. It is an abiding bias in human nature to seek the woman in God; and the instinct is essentially sound. Human nature demands an idealized woman no less than an idealized man. Christendom has found its idealized man in Jesus and its idealized woman in Mary. And both these elements enter, whether we be Protestant or Catholic, into our conception of the Ultimate Reality that we call God. We know that men and women are fulfilled in each other, that their union and fusion are needed to the full attainment of personality; and so we infer that in the perfect Personality to which we give the name of God, the ideal glory of manhood and the ideal beauty of womanhood are joined in a final perfection.

This circumstance establishes a standard for the bearing of men and women to each other. Just as we say that we should look for the face of the Son of Man in every man's face, so we should look for the face of the Madonna in every woman's face. It is only as we men treat women with that honor and reverence that we ourselves can become the men we ought to be. The man who holds woman cheap, generally holds himself dirt-cheap. But the woman's responsibility is no less. This Madonna tradition shows how mankind has idealized its women; and that good habit is not lost. Every man has some time or another idealized a woman; and many a man goes on idealizing a woman all his life. The woman by his side has the face of the Madonna in his eyes; and if she ceases to look like a Madonna, it is not always his fault.

But it is worth some thought too that the Madonna is idealized in her character as mother. For the Madonna is always painted with her child in her arms. It is an attempt to express the mystic, sacramental quality in motherhood which every clean and healthy mind recognizes. It is an instructive circumstance that, while the religious sentiment of mankind has given to man a Father, it has given to God a Mother. For it called Mary the Mother of God. There you have this very great thing—that our human instinct when it is true to itself finds the highest of all religious values in this mystery of motherhood. This has grown, I believe, out of the fact that the human mother has become the symbol as she is the supreme organ of the continuity of life. While man has through the ages given thought and strength to the destruction of life, the woman has gone on replenishing the life that men have so wantonly destroyed. Perhaps now that women are entering on a larger share of the direction of public life and are to exert a larger influence upon the course and destiny of our common life, we may, please God, look to a new birth of the politics of the conservation and redemption of life, in place of the politics of male stupidity that have so often laid waste the fair earth of our inheritance, drenching its soil and staining its seas with the blood of its youth.

We men and women have yet to learn to give a religious value to our mutual relation; normally we rise no higher than a valuation of sentiment or passion. But we were meant to achieve personal completeness in each other, to become not alone one flesh, but one soul; and this we do only as in all our relations we share with each other freely the gifts, whether of nature or of grace, that have come to us by the grace of God. We are equals who are necessary to each other; and we are appointed to a partnership of equals in the whole economy of life. And whatever advantage the man may have in the distribution of natural gift, it is not to him that the final grace and glory of our humanity is given, but to the woman, in that lovely office and sacrament that we call Motherhood which is at once the symbol and the Sanctuary of Life.

Thou who didst make us in Thine own image, yet madest us men and women that we might in each other find the fulness of life, deliver us from all base and mean thoughts of the mystery of manhood and womanhood. "This strange and lovely fire that fuses man and maid into one flesh, one soul" is Thy gift to us; help us to cherish it and ever to bring it to be renewed and fed at the hand of the Giver. And living our mated life in Thee, may we ever be sensitive to the touch of the Hand that bound us together and, as the days go by, be bound together more closely and dearly in holy communion of body and soul. Amen.

English Letter

Our Special Correspondent

AN interesting experiment has just been tried in connection with the autumnal Assembly of the Congregational Union of England and Wales held in Bristol last week. The local Socialist Party was invited to arrange a meeting so as to give the Labor leaders and Christian ministers an opportunity of conferring together. Some of us had been optimistic enough to hope that a general exchange of views would lead to such a mutual understanding that a considerable measure of sympathetic co-operation in social service might be possible in the immediate future. Alas! we were doomed to disappointment. The Labor speakers soon showed by their dogmatism and intolerance that they had no use for the Church save as it was prepared in docile and obedient fashion to serve the Labor Movement. Men who had not darkened a church door for years told us our faults with exceeding candor, all unconscious of the fact that they might be criticising the Church of a decade ago but were most certainly not talking about the organization we know by that title in England to-day. It was pitiful. It was indecently pitiful. One speaker, rejoicing in a stentorian voice, informed us that the Church might be of great use if it would really seek to apply its "airy" religion by preaching politics. English Congregationalists, by the way, have never been bashful or backward in this very matter, and have always been regarded as in the forefront of "political dissenters." It was obvious in a moment, however, that by politics the speaker meant the Labor Party program, and that the reason he invited the ministers to do this was because he had to confess sorrowfully that the average man would not listen to the Socialist orator speaking at the street corner nor read the Socialist literature that was pushed into his letterbox. Such being the

case, the Christian minister would be quite useful to the "movement" in preaching its materialism to the members of his Sunday morning congregation who could not otherwise be got at. Another "comrade" told his listeners in round terms that ministers did not attempt to preach the truth. What they did was to set out their theological and social wares in accordance with the preferences and prejudices of their people. Some of the much belabored parsons did want to protest that they were not anything like so clever as they were being made out to be, and that it was a little inconsistent, as well as inconsiderate, on his part to declare them so astute when but a few moments before he had pronounced them to be "duds" incapable of understanding the needs of the times in which they lived. Somehow, he seemed to have no difficulty in having it both ways. Others complained quite bitterly that parsons were paid for their ministry, whereas if they were sincere they would—so it was argued—show their sincerity by doing their work without remuneration. No one told them in reply that it was rather impertinent to criticise the internal arrangements of an organization to which they did not belong and to whose funds they did not contribute a cent. If Christian people feel disposed to pay their pastors—or underpay them as is very often the case—that seems to be something to do with the Church rather than the Labor Movement. Not one of the Labor men suggested that parsons if paid at all ought to be paid a "living wage." Their concern seemed to be almost entirely for the already better paid artisan. Then too it might have been pointed out to these same gentlemen that the Church does not complain that the Socialist secretaries and Trade Union organizers are paid by the movements with which they are identified.

Some of us as we listened to the dogmatic and cocksure utterance of the Bristol Labor leaders and remembered how during recent weeks prominent Labor politicians like Mr. J. H. Thomas and Mr. J. Ramsay MacDonald have been shouted down by intolerant followers who now regard them as reactionaries, came to the conclusion that we like Socialism a lot better than we like Socialists. At the moment every reform is menaced and every advance hindered by the pettifogging doctrinaire with his infallible program. An illustration of this is afforded in the message just sent by the Labor Conference to the Prime Minister concerning unemployment. Labor has appointed six representatives to lay its program before Mr. Lloyd George and to tell him that he must take that in its entirety or leave it altogether; apart from that it will not accept any responsibility or lend any help. To a simple Christian there seems to be something amiss with a temper like that. Also it compares badly with the readiness shown by politicians, bankers, merchants and employers of labor to do their bit and contribute their thought to the solving of this terrible unemployment problem. The Rev. F. W. Norwood, of the City Temple, very aptly and ably, but I am afraid not very successfully, informed his Socialist hearers that the Church and the Socialist movement were alike composed of human beings, and that those in the second were not more perfect than those in the first. The Church was older than the Labor movement and had had much to learn and unlearn, and he ventured to prophesy that when Labor came into power it would also have its vested interests and would find itself with two sets of leaders: those who stand for things as they are—the priests; and those who, guided by the spirit of the age, seek change for the sake of progress—the prophets. This was greeted with a howl of derision. Further, he argued that the fundamental aim of the Church is to change the mind and heart of man, and until that work was accomplished the Labor movement would find itself up against the same old thing that is oftentimes obstinate and stupid, and when in power too often tyrannical, namely, unregenerate human nature.

About one matter, namely the Washington Conference, the Congregational Union expressed itself with great clearness and emphasis. Congregationalists are enthusiastic in their thankfulness to President Harding, and most earnestly pray that the November discussions may secure for us such world peace as to make possible the social recovery of the war desolated nations.

"Sayonara"

The Rev. Chujiro Kawabata

SAYONARA, or good-by to all friends in the U. S. and Canada. I am now crossing the Continent to take the home round trip on the "Suwa-Maru" from Seattle, Wash., Sept. 16.

I can't cross the ocean without leaving a short greeting to you, if kindly this paper allows me to do so.

I am going home with delightful heart. I thank you all whom I met or not for your kindness and friendliness which have been shown to me as a member of our church, one brotherhood. Certainly the people have been kind and sociable.

I have to mention a man's name now, although it may concern personal my coming to this side of the ocean, two years study, in one of the greatest institutions whom I like best in the U. S., having many trips, short or long, so that I could see more different parts of the country than any of my fellow students, enjoying comfortable life of two years, and finally having a comfortable trip for home, all of these wholly depended on him. He has a boundless love. He has love and kindness in his bosom. It is changeless and constant. Without him and his kind effort perhaps it might be impossible for me to come over here in such a timely occasion. His name is L. B. Fisher, D. D., the Dean of Ryder House at the University of Chicago.

I have a great appreciation for the study and observation that this country gave me in two years. I had three purposes to come over here, and they were done more or less within my efforts. Those four were, the study in the first standard university, the study of the American life, specially the church life in connection with the social life, and finally the efforts for the better understanding between two countries, the U. S. and Nippon, within my limit, as a member of my

country. I could do least the last in my circumstances, but I did my best for the other two.

For the second purpose I owed very much to so many churches and their members who cordially invited me to speak, mostly our churches, sometime other denominations, occasionally. The St. Paul's on the Midway, Chicago, Ill., gave me most. The summer trip that I had under the direction of the Foreign Mission Board in 1920 was the best chance all.

As for the first purpose, of course, I owe to the University of Chicago, my Alma Mater, most. She gave me all sorts of recent study, according to the line of my study, but how much I could get from the study is naturally another question.

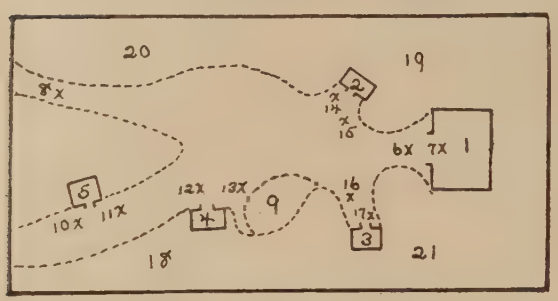
The two years life with these purposes was remarkably useful for me. I have got lots of new experiences, new knowledges, and the first of all—new ideas of life; yet I have not finished my work. The finish or the final touch is going to be done on the other side of the ocean. My last effort should be how to realize those new things to the actual work in Tokyo for which you, all of my friends, are looking forward. My real work is now going to begin.

I say now "Sayonara" to you. This, however, means "Sayonara" to your land, not to your friendship. I need your help, money, men, and memory. My earnest desire is to increase our friendship in spirit and to try our best for one common course on both sides of the Pacific. "Thank you, friends," are my first and my last words. "Sayonara."

The Sand Table

Miss Frank Austin

JESUS BAPTIZED BY JOHN



1. Home of Jesus.
2-5. Houses.
6. Jesus.
7. Mary.
8. John.
9. Spot in River Jordan (mirror).
10-17. People.
18-21. Grass and flowers.

ONCE a year at Christmas time we study about Jesus when he was a dear little baby that God sent to Mary and Joseph, who were his parents. What day do we celebrate as Baby Jesus' birthday? Yes. Christmas Day. Last Sunday (or state time) we studied about Jesus when he was a big boy twelve years old, and he went on a long journey with his parents and a lot of other people. Do you remember where they went? Yes. They went up to the temple in the big city. And do you remember, when they were all on their way home Mary and Joseph couldn't find Jesus? And how they did hunt for him! And they had to go all the way back, way back to the temple again, and there they found him talking to the teachers and lawyers. You see Jesus was very anxious to learn all he could. He was sorry that he had done something to make his parents worry and he never did anything like that again, for he was very careful not to make trouble for his father and mother.

Now to-day's lesson is about Jesus, but he has grown up. He is thirty years old. He is a big man now and he has a kind loving heart. He is always ready to do anything he can for other people. He doesn't want to make any trouble for anybody. He wants to help them with the trouble that they have already. Now if we want to be like Jesus we must be loving and kind. We mustn't make trouble for others. We must help them bear the troubles they have.

Now we want to talk for a minute about some of Jesus' relatives. You all have aunts, and uncles, and cousins, haven't you? Well, we are going to talk about a cousin of Jesus. His name was John. Now John had loving parents like Jesus, and as a boy he attended school like Jesus. They did not live close together. This table shows a great big lot of country. Now over here is where Jesus lived. (Point to house.) He is a carpenter now just the same as his father, for helping his father he had learned to be a carpenter. That is one good thing about helping other folks, you learn to do things yourself.

And I am sure Jesus helped his mother too. Here we see them standing together. (Point to dolls, Mary and Jesus.) Think how they loved each other, just the same as each of you loves your mamma and your mamma loves you.

Now way down here at the other end of the table we see John, who is Jesus' cousin. (Point to doll, John.) He lives so far from Jesus that they have never seen each other. Now John's father was a priest, and John is learning to be one too. In our churches we don't have priests, but we have one man who talks to the people and tells them of God's love and what God wants them to do. What do we call him? Yes, a minister. Now John has learned to talk to the people and he has been doing it for some time, but he feels that he must learn more of God for himself. So John goes into the wilderness, where there is no one else around, and where he can pray to God and learn His will. Now he is coming out of the wilderness to tell the people what he has learned. What do you suppose the Bible says he wore? He didn't have any nice clothes such as men wear now. He wore a long loose coat made of camels' hair. You have seen camels, haven't you? Well, his long coat was made from the hair of the camels, and he wore a girdle made of leather around his waist to hold it in place. And all the time he had been in the wilderness he had lived on locusts and wild honey from the trees.

Now Jesus and John are quite different from each

other. Jesus is kind and loving and asks people to do things. John is stern and he tells people to do things. He doesn't ask them. Now John is going up to the river Jordan to preach. (Move doll, John, to river.) Now all these people hear that John is going to preach and they come from all directions to hear him tell about God. (Move dolls representing people to crowd around John, at Jordan.) Now John is preaching to them.

John tells the people they are doing lots of things that are not right, things that are very, very naughty, that is things that are selfish, or sinful. He tells them God is not pleased with selfish folks, that they must repent. He says God wants them to do unselfish things. He says if you have two coats and there is a man who has none you should give one to him, that if you have plenty of food and some one else is hungry you should help feed the one that is hungry. Some of the people do repent and make up their minds to act more unselfishly. And they ask John how to show this. He tells them to come to him and be baptized. That means that he takes them into the river and, very slowly, and reverently, as before God, he puts them into the water to show that they want their selfishness washed away. (Move dolls to John in river and act out the scene.) This is the reason John is called John the Baptist. (Move dolls back to edge of river after baptism. As many dolls can be used as seems wise. It should not be too prolonged.)

Now these people have heard, all their lives, that some day a man would come to rule and lead the people. They think maybe John is this man. And they ask him. But he says, no, he is not the man, but that the man who is coming to lead them is a greater man than he. It would have been very easy for John to have claimed to be this man, for the people were ready to accept him, but he told the truth. And you will see later how wise he was.

Now, whose cousin did I tell you John was? Yes, Jesus' cousin. Now Jesus and John had not seen each other. They lived so far apart and folks did not travel then as we do now. Well, just about this same time Jesus has made up his mind to leave Nazareth, his home, and go out and tell the people what he had learned with all his study about God. He starts toward the city. Then he hears about a great preacher, named John. And he goes to hear John.

So Jesus comes to the Jordan. (Move doll, Jesus.) John and the people see Jesus coming, but they do not know Jesus yet. But something tells John that this is the man whom God has sent to lead the people. Now do you see how glad John was that he had told the truth and not claimed to be this man himself? You see it always pays to tell the truth. John just feels that Jesus is the man greater than he is.

But Jesus, after listening to John, says he wants to be baptized. Now John feels very humble in his presence, and John says that he has more need to have Jesus baptize him. But Jesus tells him it is all right. Jesus says he wants to do what is right and just what the others do, to show that he is not going to be selfish but is going to try to do what God wants folks to do, that is be loving and kind. (Move Jesus doll to John in river and enact baptism, then move doll, Jesus, back to edge of river.)

Now as Jesus comes back on the shore there is a wonderful, bright light in the sky, and Jesus hears a voice speak to him. Some of those around said that a beautiful dove lighted on Jesus, just then. Well, what do you suppose this voice said? Why, it was like the voice of God, and it sounded to Jesus like the voice of a dove—cooing with love—and the voice said: "This is my beloved Son, in whom I am well pleased." You see we please God when we do kind things and show other people what to do to please God. And there is always a voice that comes inside of us that says we have done right. And that makes us very happy. And John looks on Jesus' face, and he just knows that this is the man God has sent to lead the people. And he is very glad. It always makes folks glad to be near Jesus and to learn of how much he means to the world.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Big Black Dog

THERE was a man whose name was Schneider. And he came forth from Germany and dwelt upon a farm. And he had a Great Big Vicious Black Dog. And the custom of the Dog was to run out into the Road and Bark Furiously at everything that passed by. And he frightened horses, so that they sometimes became unmanageable. And he frightened women, so that the wives of farmers drove to town by other roads when they could. And he frightened little children who went by to school.

Now I dwelt not in that place, but I sojourned there for three years in the days of my youth. And I heard many folk complain and say that the thing had become Unendurable.

And I went away unto College, and was gone Three Years. And I returned and spent a week of my Vacation there. And each evening I borrowed an Horse and a Buggy, and went for a Drive. And each evening I drove with some one else, for I had divers friends in that place.

And one night as we drave we went by the farm of Schneider, and his Dog rushed forth at us. And the horse was frightened.

And I spake in my wrath unto the damsel that sat with me, saying, Hath this Infamous Dog been permitted to live yet these added Three Years?

And she said, Yea, and he groweth worse as he groweth older.

And I said in mine heart, The Lord do so to me and more also if he grow two days older than he now is.

And the next evening I started forth as soon as the sun went down, and although I was going in another direction, yet did I drive past the farm of Schneider. And there lay something beside me on the seat of the Buggy. And as yet I was alone.

And I came to the farm of Schneider in the twilight, but it was light enough for my purposes.

And the Dog rushed out at the head of mine horse, and leaped up as if he would bite mine horse's head. And when the horse went faster, then did the Dog run beside the Buggy, and the Dog leaped up as it were between the wheels. And his great red Mouth was open.

And I held the reins in my left hand. And I pointed my right hand and that which I held therein straight down the open throat of the Dog. And I shot but once, for once was Plenty.

And mine horse was frightened and Going Some, and I permitted him to go.

Now on the next day, and certain days thereafter, Schneider was going to and fro and inquiring everywhere who had killed his Dog. But he never suspected me, for my date that night lay in another direction, and I kept my date. And within a day or two I was gone. But I heard much rejoicing over the death of Schneider's dog, and much wonder as to who had done it.

And even to this day it is not known who killed Schneider his Dog, nor who hit Billy Patterson.

Now I have thought often of that incident in my youth. For I have seen abuses and nuisances that people tolerate day after day until the days grow into years, when they ought to rise up and put an end to them. For it is not necessary for such things to be.

And when I face the recording angel and he reckoneth up my too few good deeds, I know that he will give me credit for at least one beside those that people know.

For things that are wrong should be met with decision, and should be abolished. In an easy-going age, Toleration itself becometh sometimes Intolerable.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

NOVEMBER 20—PAUL BEFORE THE KING

"The Manner of the Romans"

Festus, in speaking of the demand of the Jews for action against Paul, said: "It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face and have license to answer for himself concerning the crime laid against him."

This rule is commended to all Christian people. Condemnation must not be considered, much less decreed, until both sides are heard in the presence of each other. This is an old rule of court procedure practised among intelligent races everywhere. It ought to be a rule in the informal courts of society. Among Christian people condemnation must not be permitted upon accusation, much less upon rumor. The testimony and defense must be heard.

This is a difficult program, *but it is right.* There is an alternative and it is easy. Refuse to pass judgment and refuse to accept the judgment of others. *People do not have to be judged.* Jesus said, Judge not. Paul emphasized the same Christian virtue. Hasty judgment is a very offensive offense.

Religious Prejudice vs. Pagan Justice

Paul had his choice. Rather than go to Jerusalem and stand judgment before his own race and fellow-religionists he appealed to the court of a pagan. He determined that religious bigotry and intolerance were less likely to be fair and brotherly and just than the court of a Nero. Was he right?

Religious people have sinned shockingly in all ages and in all climes at this point. The record of intolerance is the most humiliating page in human history. It is worse than any story of greed, of immorality or of intemperance, because respect for the thought and experience and conscience of others is so large a part of good character which is in turn so large a part of religion.

What would be the effect if word could go out to the world that church people were now and from this time forth a generous and tolerant people that granted to every individual the full right to work out his own thought and conduct with only one reservation, namely, that his course must not bring injury to any other person?

Is not that result worth working for? Can any one afford to take any other position in relation to others? Every person must have his own life, his own truth and his own God. Any course that disturbs this order mutilates the richest values that exist.

Paul went to the court of the pagan Nero. He went there because he knew the hate in the hearts of his own people. He died a martyr in that court because the worshipers of God in Jerusalem lied against him. They caused his conviction and death because they would rather he should be killed than that he should disturb their faith with his new doctrines. The evidence against intolerance should condemn it to the electric chair.

Conversion and Greatness

What a change Paul made in his course! He made it suddenly. Such changes make one wonder whether any one's course is permanent. Is it in keeping with good thinking to make changes of this kind?

The old adage that wise men change their minds and fools do not, is in Paul's favor. The great virtue of the good man does not consist in his being right but in his desire to be right and in his effort to be right, and in his readiness to abandon his previous course in order to adopt the right when it is discovered.

The right may be difficult to find but it is not difficult to recognize when it is found. It is recognized in the same way as harmony is recognized. If one knows anything of color and of tone he knows just that much of harmony. If one knows anything of right he knows just that much toward identifying it.

The way of life is a structure of laws and principles. One's adjustment to this structure is subject to improvement and this progressive adjustment may continue to improve through this life and for a long time beyond that. Sensing a lack of adjustment is the first step toward an improved adjustment.

This is knowing wrong and right and this is the way of passing from one to the other. Sometimes the failure of results and sometimes the processes of reasoning and sometimes the sensing antennae reveal the need and opportunity for improvement.

In any event there is no doubt of the wrongness of a situation where a misfit is proved and there is no doubt about the rightness of a situation where harmony and increase of life result therefrom

Invisible Speakers

Paul tells the king and governor and the rest of his distinguished audience of a dialogue between himself and "a voice."

Most people have had part in such dialogues. Who is the other person? The person was invisible, was the voice inaudible?

When one abruptly sees the out-of-jointness of his position he is very likely to have an experience with a voice and to carry on a dialogue with it. Paul's action involved big issues and his experience was correspondingly large. In character it is duplicated very commonly.

This is an exceedingly important experience to whomsoever it comes. Its reactions are very stimulating. It would be of great value to collect and publish a hundred striking examples of it.

Paul was turned squarely around. The persecutor became the chief apostle. Was the voice real? It was very real. Was it audible to Paul's companions? It was spiritual and wholly personal. Who was the speaker? Do not answer this until you learn the answer within your own experience, and then leave the question so open that it will not be difficult to change.

Education and Madness

This is a strange combination. Festus surely had not thought out the situation. Learning does not make folks mad.

Overtax of the nerve forces results in a breakdown of reason. Fear breaks down reason. Information and understanding never do.

Paul was more learned and more competent than his accuser. When a man is confronted with ideas and conceptions that are quite beyond his grasp he sometimes undertakes to evade the embarrassments of ignorance by casting aspersions upon his

superior. When a man is under necessity of making a radical change or of retiring from the relationship he often explains his retiring by reflecting upon either the honor or intelligence of the other person. Of course this is both cheap and cowardly.

Any one proposing a new departure is sure to be accused of insanity or unbalance or ignorance, or all three. Our biologists, engineers, astronomers, inventors and others have been charged with madness. Robert Fulton's boat steaming up the river was Fulton's Folly.

Let no one fear the insanity of far-sightedness. Let no one halt in his forward step because he will be branded with ignominy. The only disgraceful insanity is the insanity of ignorance, of prejudice, of egotism, of fear.

* * *

SOME OPINIONS ON THE CONVENTION

The reports at the Detroit Convention evidenced the following: The splendid advance of the Sunday school in curriculum, vision and results. The persistence, faith and accomplishments of the women in our missionary enterprises. The determination of the Comrades to put across the Memorial Church at Washington. That we can not consistently think or act in terms of Universalism beginning and ending in a little "u." That the Christ Crusade is but a practical application of our faith. That in the slogan of a perfectly good Universalist flour we must act accordingly, "Eventually, why not now?" That there are big results just waiting for us if we are big enough and devoted enough to work for them. (*George A. Miller.*)

It was a real feast. The Convention got its teeth into vital things; in spots it bit through bone and sinew to the very marrow. (*Rubens Rae Hadley.*)

The Convention was uplifting. Nearly everybody felt it. Those who sat in all of the time found a surprising spiritual exaltation instead of the utter exhaustion of many such gatherings. A layman from the Middle West whose politics and economics I supposed that I repudiated and for whom personally I had not the slightest enthusiasm won my deepest admiration by his fairness, honesty and true spirit of service. A layman whose politics and economics on paper were mine to the letter fell on my soul like a clod. And then he did a magnificent act which made me say, "Don't be so quick in your judgments." A minister who failed to convince me entirely, roused me like an old Hebrew prophet. Another with whom I was intellectually one, made me want to back up and think it out again. The fellow with a different viewpoint came nearer getting a sympathetic, open-minded hearing from everybody than in any meeting I ever attended. We seemed moving steadily toward the noblest kind of Universalism. (*John van Schaick, Jr.*)

The Convention will stand prominently in our history as marked by sane and progressive action—consistency and continuity of thought, and clearly expressed fellowship. Creditable achievement was reported. Clearer vision of "greater works" set forth and substantial provision for progress were indicated. (*Dwight A. Ball.*)

The spirit of God was more plainly in evidence at this Convention than in any other I have attended. We accomplished more for the Kingdom of God on earth. Our Foreign Mission program was adopted without a dissenting voice. (*Jennie Lois Ellis.*)

The Convention was inspiring. Its policies were progressive and constructive and during the earnest debates I rejoiced that the spirit of the Fatherhood of God and Brotherhood of Man prevailed. Every department of the Church is called to renewed loyalty and service as a result of the Convention session of 1921. (*Cordelia A. Quinby.*)

A great Convention, the best I have attended. Some differences as to program but complete unity as to purpose. An unmistakable committal to the Social Gospel, a revelation of the deep currents of fraternal love which make for strength and a prophecy of a new and greater day for us. (*James Houghton.*)

One of the very best if not the best of all our Conventions. The President's address was an inspiration to all who listened to it. (*C. L. Hutchinson.*)

The Convention in its forward look, had a determination that grew in intensity to the very close. That determination was evidenced in both the discussion and addresses. If the "Christ Crusade" can carry the spirit of the Convention into all of our churches it will be sufficient. (*Stanley G. Spear.*)

The willingness at Detroit of the minority to support the plans of the majority, the realization that we must support the institutions that our fathers founded, and the determination to enter new fields of service, gave promise that we are becoming a denomination, and have a great future. (*O. K. Hollister.*)

I have not seen the equal of this Convention for spiritual elevation, confident vision, liberal attitude. Reports showed that, after years of preparation, we are at last going forward. Living or dying the Church is mine and I am for it, but I am glad that it is "living." (*Harry Adams Hersey.*)

I was greatly pleased with the Convention. From the beginning it had a forward look. It had "punch" and a vitality that marked it as having more promise for the future than any General Convention I have ever attended. There was more open mindedness and more willingness to co-operate. I came home greatly encouraged. (*B. G. Carpenter.*)

The spirit of the Convention was sweet, strong and inspiring. We talked and acted like brothers except for one bad hour. We planned some big things, the Washington Cathedral Church being the most outstanding. The idea of applying the Golden Rule and calling upon our people to do so is not new but gains new emphasis and enthusiasm. The Christ Crusade is a great slogan. I was glad to be there. (*Henry R. Rose.*)

It was a peach of a Convention. A youthful, lusty, purposeful Convention! An enheartening and soul-stirring Convention! And the way our churches are making all things serve with one end in view is simply great! (*William Wallace Rose.*)

A most memorable Convention, in which the love of my brother ministers, the spirit of holy zeal and lofty purpose, and the evidence of greater coherence and unity of our church life, are the high lights. (*Bernard C. Ruggles.*)

The Universalist Church is growing, it is showing strength in all its departments. The Detroit Convention was very convincing in proving this statement. The Sunday School Convention was a splendid gathering, with fine reports, the Women's Missionary Association laid out a most aggressive program, the Church Convention made plans for larger work, and the Comrades—what an accomplishment in the start made for the Washington Church! We are on our way. Keep up the good work. (*Carl A. Hempel.*)

It was a great Convention because it was, with reason, optimistic. There was displayed a record of progress, a report of gains, a story of things done and being done that was inspiring. It was a spirited Convention. There was powder in it and some of it went off. There were explosions. Several times the sessions were storm swept, but each time the assemblage righted itself. Only a dead Convention never becomes explosive. Whatever may have been true of former Conventions, this one was particularly free and open. No one was denied his right to bring his case into court. It was impossible for all to be satisfied with the decisions finally reached, but all will feel better for having threshed out their problems. (*John Smith Lowe.*)

A Convention such as the one at Detroit can not fail to benefit the Church. There were many dreamers there. Now, if only faith, work and love are united with the visions, the dreams will come true. The churches which failed to send their ministers lost a great deal. (*H. H. Niles.*)

The Detroit Convention was filled with optimism, confidence, constructiveness, daring, consecration and determination. On with the Christ Crusade! (*Fred C. Leining.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE COMFORT OF THE STARS

When I am overmatched with petty cares,
And things of earth loom large and look to be
Of moment, how it soothes and comforts me
To step into the night and feel the airs
Of heaven fan my cheek; and, best of all,
Gaze up into those uncharted seas
Where swim the stately planets! Such as these
Make mortal fret seem slight and temporal.

I muse on what of life may stir among
Those spaces, knowing not metes nor bars—
Undreamed-of dramas played in outmost stars,
And lyrics by archangels grandly sung.
I grow familiar with the solar runes
And comprehend of worlds the mystic birth—
Ringed Saturn, Mars, whose fashion apes the earth,
And Jupiter, the giant, with his moons.

Then, dizzy with the unspeakable sight above,
Rebuked by vast on vast, my puny heart
Is greatened by its transitory part,
My trouble merged in wonder and in love.

Richard Burton.

THE LEGEND OF THE DIPPER

THERE was once a little girl who had a dear mother, and they lived, quite alone, in a little house in the woods. They were always very happy, but one day the mother grew so ill that it seemed as if she could never be strong and well again.

"I must have a drink of clear cold water," she cried, as she lay in bed, so weak and suffering from thirst.

It was a dark night and there was no one near to ask for water, so the little girl took her tin dipper and started out alone to the spring to bring her mother a drink. She went a long way through the woods, and she ran so that she grew very tired, being such a tiny girl; but she filled her tin dipper at the spring and started home.

Sometimes the water spilled, because it was not easy to carry, and sometimes the girl stumbled over the stones in the dark road. All at once she felt a warm touch upon her hand, and she stopped. It was a little dog who had been following her, for he, too, was dying of thirst, and he had touched her hand with his hot tongue.

The little girl looked at her dipper. There was only a very little water in it, but she poured a few drops into her hand, and let the thirsty dog lap them. He seemed as refreshed as if he had been to the river to drink. And a wonderful thing happened to the dipper—although the little girl did not see. It was changed to a silver dipper, with more water in it than before.

The little girl started on again, hurrying very fast, for she remembered how much her mother needed her, but she had not gone very far when she met a stranger in the road. He was tall, and wore shining garments, and his eyes looked down with a wonderful smile into the little girl's face. He reached out his hand for the dipper, and he begged for a drink of the clear cold water.

Now, the little girl thought her mother had told her that she should be always kind to a stranger, so she held the water up to his lips. And very suddenly as the stranger drank the silver dipper was changed to a gold dipper—full to the brim with sparkling water.

The little girl hurried on, but the road was so very long, and she was so very tired, that it seemed as if she would never reach home again. She was weak and faint, and she longed to drink just a few drops of the water, but, no, her mother would need all that was left. Had she not given some to the thirsty dog and to the stranger? So she never took a drink herself, but hastened home and carried it to the dear mother. And then came the greatest wonder of all! As soon as the dear mother drank she became quite well and strong once more; and the gold dipper, as it touched her lips, was changed to a diamond dipper—all shining and blazing with glittering gems!

And the diamond dipper left her fingers to shine up in the sky, over the house and the woods. There it shines every night to tell all little children how, once, a child was brave and unselfish and kind.—*From an Old Legend.*

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THE LAND OF THE INCAS

Just as the United States was settled from the Atlantic coast and developed first its coastal strip, leaving as an unknown region for generations the country to the west beyond its mountains and deserts, so Peru has developed in the reverse direction. The European conquerors of its Inca empire entered the country from the Pacific coast, and it is along this strip of coast land that European blood and culture have made themselves most strongly felt.

To the east rise the three towering ranges of the Andes, their slopes, peaks and intervening valleys and plateaus constituting the "Sierra," the second of the three great geographic divisions of Peru. In this lofty region the Inca civilization held sway with a marvelously intricate but efficient governmental machine, before the Spanish came. Cuzco, the capital of the Inca empire, was situated in a fertile, protected valley of the Sierra region, and remains to-day one of the important Peruvian towns. Its population now, however, is only 15,000, about one-tenth that of the city when it was the Babylon of the Western Hemisphere. In the almost inaccessible country to the northwest of Cuzco, less than fifty miles distant, hidden away among the mountains, was Machu Picchu, the secret city where the forerunners of the Incas, almost destroyed by barbarians, nursed their civilization and culture for centuries before going out into the valleys and founding their great empire. This old city, whose existence had been only a tradition for hundreds of years, was discovered in 1911 and uncovered in 1912 by expeditions of the National Geographic Society and Yale University.

The Sierra, or region of mountains, valleys and plateaus, is still the land of the heirs of the Incas. In this portion of Peru lives the largest single element in the population, the civilized Indians, descendants of the Incas. Though the population of Peru is not known accurately, it is estimated to be about 5,000,000. The Indians of the Sierra number close to 2,000,000.

In the Peruvian Sierra, too, are the great mining developments. Peru's mineral resources are almost inexhaustible. Gold and silver are the minerals on which most emphasis was placed by the Spaniards. Fortunes in both were removed from the country, but rich deposits remain. In recent years copper has led other minerals in the value of production. The copper mines at Cerro de Pasco are among the richest in the world. Almost every mineral substance known is believed to have been compounded in Nature's great Andean laboratory. The list of products from Peruvian mines covers much of the alphabet from antimony to vanadium. Of great importance are the petroleum wells of the northern coast, whose production is next in value to the country's copper output.—*From a Bulletin issued by the National Geographic Society.*

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THE WAVERLEY OAKS

Beulah Putnam

The Waverley Oaks stand stiff and still
In the heat of the summer sun;
They seem austere, and remotely chill
Toward me, a suppliant one

Who reverences their excessive age,
And a bit of their lore would hear,
But they are not friendly, whispering trees
Like some that my heart holds dear.

I bow my head to the kingly oaks,
And I shrink and shrivel away,
For what am I to their silent gaze
But the creature of a day?

A moment thus do I own their strength
With a heart that is desolate;
Then comes a thought that uplifts my head,
And suddenly makes me great.

I am not small beside these trees,
Though centuries over them roll,
I have been ever, and aye shall be,
For I'm an immortal soul.

* * *

BRUCE

Bruce was a Scotch staghound. He was born in the kennels of Queen Victoria at Balmoral, and was sent, while very young, to a lady in America, who was at the head of a seminary for young ladies.

Here he was introduced to an entirely new life. There were no wild, free, gorse-covered hills, no cry of the hunt in the keen morning air, no men, boys, dogs. Instead, the parlor, the small city garden, the decorous walk with his mistress, the young ladies, and the luxurious food.

A circle of cooing, admiring girls petted and caressed him and talked love-talk to him until he began to understand it. He was so tall that he could not lay his head in your lap, so he would lay it on your arm, and look straight into your eyes with seemingly perfect comprehension of your speech. His obedience was perfect. A low word was enough.

My husband used to say that he had the soul of a gentleman. His circle of friends was small, but to them he was most loyal, his great luminous eyes responding with love untold to the love and kindness of his friends.

After a while his mistress, thinking him too large for her establishment, parted with him to a friend of mine. Here there were three rollicking boys, plenty of room, free runs to the country and summer trips to the Adirondacks, where he was free to go back to his natural life. To see Bruce leap a high fence was a delight. He would go over it as easily and lightly as a bird.

The family room of his new home was the library, and he was fond of stretching his full length in the middle of the room and was often in the way.

His mistress, a sweet-voiced woman, would say, "Please, Bruce, move, you are so large." One day, tired of his persistent choice of the middle of the floor, she said, somewhat impatiently, "Bruce, you are a nuisance, I wish you would go away and not come back." Bruce rose from the floor, walked in front of his mistress, looked her long and steadily in the eye, then turned and walked out of the front door.

He went to a house on another street, where some boys lived, who played with his young masters. He walked in and established himself quietly in a corner. The boys were delighted; their parents puzzled. At night they put him out, and told him to go home. In the morning he was on their steps. He remained with the family two weeks. Nothing could induce him to go home. His masters, the boys, coaxed and even tried to lead him home, but he simply would not go. The boys were in despair. What! Lose their beautiful and distinguished Bruce? Perish the thought!

They finally insisted that their mother should go and make her peace with Bruce. So one morning she went to the house, where she was not at all acquainted, told her story, and asked to see Bruce.

He came into the parlor with the air of an offended prince. His mistress put out her hand and said softly, "Bruce, I am very sorry that I spoke so rudely the other day. Won't you forgive me and come home?"

The dog came nearer and nearer as she spoke and finally laid his head on her arm, and love and sweet understanding were in his eyes.

He went home, but after that, no one was allowed to make any disparaging remarks about Bruce where he could hear.—*Eleanor Ecob Morse, in Our Dumb Animals.*

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HAVING FUN WITH A THOUSAND DOLLARS

Last Christmas, John D. Rockefeller sent Mr. Conwell a check for one thousand dollars. And this is what he did with it: "When I opened the envelope and found it, I said to myself: 'Here's a thousand dollars that I hadn't expected at all. How can I have the most fun with it? Well, I went over to the dean of Temple University and asked him for the names of six boys who had been forced to drop out for lack of money; I gave a hundred to each, and they were able to finish the year. Then I thought of a poor old widow out on the edge of the city who had been sick, and was not able to pay even the pitiful little rent for her tiny cottage. So I rode out there and paid her rent for two years in advance—$200 a year—and took the receipt and gave it to her as a Christmas gift. Talk about satisfaction! Why, I sang all the way back to my home. You asked me whether money can help to make old age happy, and I tell you with all my heart that it can—provided you don't keep it, provided you don't hold on to it for your children to quarrel about after you are dead, or covet and scheme for even before you are dead! What a fool a man is to leave a great fortune to his children! Of the 4,043 millionaires whose lives I have studied, 3,807 began life without a dollar. Some statistics compiled years ago in Massachusetts show that not one rich man's son out of 117 ever dies rich. The money you hoard impoverishes you, but the money you give away—it blesses old age like the cool shade of a tree."—*Russell H. Conwell, in American Magazine.*

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NOT TOO SICK TO MAKE A BULL

It was Murphy's first trip across the Atlantic. He felt unspeakably sick, but he failed to connect the fact of his being on the ocean for the first time with his agony. The doctor came to him as he tossed about in his berth.

"Cheer up, man!" he said heartily, "I know you are feeling bad, but you're not going to die."

Murphy opened horrified eyes. "Not going to die?" he wailed. "Faith, doctor, I thought I was. That was the only thing that kept me alive."—*Argonaut.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

My Brother Theodore Roosevelt. By Corinne Roosevelt Robinson. Illustrated. $3.00.

This is not a biography of the "Brother of His Country," but an interpretation of that "world-wide personality" by his dearly-loved sister and chum, "Corie."

It is beautiful to read of their childhood and of the "deities of the nursery," those devoted parents who spared no pains for the happiness and development of their children, and were willing, after traveling all night in a snowstorm, to don court attire in honor of Theodore's eleventh birthday dinner, lest he be homesick in a strange land. And when this little boy became President and ate his first dinner in the White House, with his sisters as guests, on his father's birthday, a flood of memories rushed over him like a blessing.

The story of Roosevelt's life in college, on the ranch, as Police Commissioner, Governor, President, and in Africa, South America and his home at Oyster Bay, has been told many times, but seems new with this intimate light thrown upon it, and some will realize for the first time the love, tenderness of heart and loyalty of the man who has so often been pctured with the "Big Stick."

Debarred from active service in the World War, he "gave himself unstintedly to war-work of every kind" and bore unflinchingly the loss of his youngest son, Quentin, and when he died, these lines were written of him:—

Great soul, to all brave souls akin,
High bearer of the torch of truth,
Have you not gone to marshal in
Those eager hosts of youth?

Flung outward on the battle's tide,
They met in regions dim and far;
And you, in whom youth never died,
Shall lead them, as a star.

The Rough Crossing. By Sylvia Thompson. $1.75.

"Being educated is like being a hat. First you're new and untrimmed, and then grown-ups start trimming you with different sorts of trimming; and when you go to new schools all the time it's like being reblocked and retrimmed."

Elizabeth Anne Merton is first taught by "Fraulein," then goes to Laurel Walk, a silly kindergarten, from there to Ravenscroft Girls' School, where "prayers were lengthy and God part of the regular staff," next to Barton Lodge, presided over by Mr. Malym, who has "a moustache like a chirpy walrus," and Mr. Burley, "a Buddha in tweeds," and eventually Seaton Hall, a part of Leckendean, where for the first time she comes in contact with a principal who is "real—alive—not a pious puppet in a long, tedious drama."

Elizabeth is a very live girl, and goes through the usual stages of foolishness and imagined wickedness—there is a lurid meeting of the secret society "Les Diablesses" comprising Elizabeth, Dorothea and Phyllis—before realizing from the refusal of two small cousins to reveal the whereabouts of a cave because she is a grown-up, that she is "on the other side."

The Boy Scouts Book of Campfire Stories. Edited by Franklin K. Mathiews. Frontispiece, picture jacket. $2.50.

"The campfire for ages has been the place of council and friendship and story-telling. The mystic glow of the fire quickens the mind, warms the heart, awakens memories of happy, glowing tales that fairly leap to the lips—"

Mr. Mathiews has chosen twelve stories: Silverhorns, by Henry van Dyke; Wild Horse Hunter, by Zane Grey; Hydrophobic Skunk, by Irvin S. Cobb; The Ole Virginia, by Stewart Edward White; The Weight of Obligation, by Rex Beach; That Spot, by Jack London; When Lincoln Licked a Bully, by Irving Bacheller; The End of the Trail, by Clarence E. Mulford; Dey Ain't No Ghosts, by Ellis Parker Butler; The Night Operator, by Frank L. Packard; Christmas Eve in a Lumber Camp, by Ralph Connor; and The Story That the Keg Told Me, by W. H. H. (Adirondack) Murray.

The Book of Cowboys. By Francis Rolt-Wheeler. Illustrated. Picture jacket. $2.00.

After reading this book, the young lover of the life of the "wild and woolly" West will be doubly convinced that, while the true Western cowboy does not coincide with the cowboy of the "movies," there is still no life more full of daring and adventure. In an intensely interesting fashion, the author shows the enormous part the cowboy played in developing the Western states and in bringing prosperity and happiness to that arid stretch of territory greater in size than many countries in Europe. The book is bound to make a tremendous appeal to the boyish mind.

Mr. Waddington of Wyck. By May Sinclair. $2.00.

Mr. Waddington of Wyck is a pompous, ponderous, self-centered person who is a Personage to himself and fondly imagines that he is admired by everybody, whereas everybody is laughing at him as an absurdity. He thinks that a prospectus signed Horatio Bysshe Waddington, coupled with a long speech, will be all powerful, but the scheme is a dreary fizzle; he is writing a book supposed to be about "Ramblings through the Cotswolds," but "treating the map of Gloucestershire entirely with reference to Wykc-on-the-Hill;" he has dismissed Ralph Bevan because he tried to make clearings in that woody jungle, and his present secretary is Barbara Madden, who adopts a different method and is successful. He does kind things, but only when he has an end in view, and nothing really matters but himself. Like the immortal Pecksniff, he considers himself irresistible to the ladies, the truth being that only Fanny, his wife, cares a pin for him; and after two blows to his self-esteem from that quarter, he goes to stay for a while with his mother, "to be made young again."

The Master of Man. By Hall Caine. $1.75.

A typical Hall Caine novel, divided into seven books—The Sin, The Reckoning, The Consequence, The Retribution, The Reparation, The Redemption, and The Resurrection, ending with a quotation from the Bible.

Victor Stowell is expelled from King William's College by a blunder of the principal, but becomes a successful advocate and follows his father, the Deemster, or Chief Justice of the Isle of Man, in that office. He has sinned with Bessie Collister, and when she is brought to trial for the murder of her newborn child, he is compelled to sit in judgment. Bessie is condemned to death, but on the eve of her execution Victor brings about her escape; and having confessed, is tried and imprisoned. Fenella Stanley, daughter of the Governor, persuades Victor to make the sacrifice, and bravely stands by him to the end; and we are left to infer that he is reinstated in place and esteem.

The Thankful Spicers. By Agnes Mary Brownell. Illustrated, picture jacket. $1.50.

The Spicers are ranked with the Peterkins, but unlike that famous family they have no need to invoke the aid of the resourceful Lady from Philadelphia, for they not only emerge triumphantly from their own difficulties but assist others.

This stock company consists of Leander Spicer, known as Lean, "only a very ordinary man, with such ordinary talents as honesty, industry, and devotion to his family;" Mrs. Spicer, "real silk clean through" and such an incurable optimist that her favorite remark is "There's one thing I *am* thankful for," etc; Fanny, "just a sort of angel unawares;" Jed, with "nothing heroic about him . . . but always on the job," and Evalina, whose essay on "Paper Dolls" wins the prize at school. They present an entertainment that has no dull moments and is good fun for the whole family; and Evalina rings down the curtain with "Don't bother me! I'm writing an epithal—what-you-ma-call-it, a marriage poem like Mr. Spenser's!"

Young People's Christian Union

DIRECTOR'S DATES

Nov. 11, Atlanta, Ga.

Nov. 13, morning, Winder, Ga.

Nov. 13, morning, Winder, Ga.; evening, Athens, Ga.

Nov. 18-20, Alabama Convention, Birmingham.

Nov. 25-26, New York Y. P. C. U. Convention, Oneonta.

* *

BETTER THAN EVER

"We had some wonderful times in the Y. P. C. U. back in the days of 'Boston, '95,' but we never had a spirit equal to this." So spoke one of the Unioners of a generation ago, after attending the consecration service which followed the occasional sermon and the communion at the Massachusetts Y. P. C. U. Convention at Springfield. Naturally such words bring joy to those interested in the Christian Union of to-day, for so much has been said and written about "those awful young people," that when one who knew intimately the organized young people of our Church a quarter of a century ago, and views their activities and feels the spirit of their successors of to-day, testifies in this fashion, it means that we are doing what we should.

The Y. P. C. U. of to-day should be better than that of those earlier days, for it is "built upon the foundation of the apostles and prophets" of the Christian Union.

The Springfield Convention was a most successful one. The attendance was large, considering the facts that there is only one Union out of forty-eight in the state farther west, and that people around Boston still think of a hundred miles as a long distance. Nearly 150 visitors were present from outside the city, and these, with the members of the two Springfield Unions, formed a body of earnest, eager and enthusiastic young people, ready to work for Christ and his Church.

More than the usual number of changes were made in the list of officers, but under the leadership of Ernest H. Meyer, of Worcester, promoted from the vice-presidency, the Bay State Union will go forward to new achievements and with no loss either in efficiency or consecration.

* *

PUT YOURSELF IN HIS PLACE

The next time you debate with yourself whether or not you will go to church, put yourself in the minister's place for a moment before you decide. He has spent a great deal of time and thought in preparing his message, perhaps with your personal needs in mind. If one should engage a physician and pay his fees, and then never go to him for a prescription, or take the medicine he prescribes, or if one should employ a tutor, and never study or read, thinking that the payment of the tutor's salary would make him an educated man, he would be taking exactly the same attitude that many take toward the minister and the church.

There are two barometers by which every minister consciously or otherwise judges the success of his work. There is the financial one, for he knows that, considering their means and their training in the art of Christian giving, people put their money into that which interests them and in which they believe. The other is that of church attendance, for people invest time as well as money in the thing that appeals to them. The minister will estimate your interest in the Church and in the cause of the Kingdom of God, not by what you say or by the invitations to dinner or to motor which you extend to him, but by the way in which you invest time and money, especially the former, in the services and service of the church.

The church building itself, with its steeple leading the eyes and minds of men upward, performs a silent ministry, even when its doors are closed. The church that is open for a service, even if no one but the minister is there, is performing a greater ministry, for men know that God is being worshiped in that community. But the church that besides all this is filled with joyful worshipers, men and women, youths and maidens, boys and girls, who are there, not because they are afraid to stay away, but because they love God who has first loved them, that church is a mighty power both among its own people and those outside.

You can encourage your minister, put joy into his work and power into his word, if you will go to church even if the motoring is good, even if the golf links call, even if the car needs washing, or even if the rain or snow is falling. No man goes to church unto himself, and no man stays away unto himself. We are members one of another.

Why do some young men forsake their pulpits? Because some men, and women, have forsaken their pews. A church that fills its pews will have no difficulty in filling its pulpit.

* *

PASSING IT ON

A few weeks ago the Baltimore Union journeyed to Washington as the guests of the Union in the Capital City. Supper was served, the members of the Washington Junior Union acting as waiters and waitresses. This and the reports of the good work done by the Juniors sent the Baltimore Unioners home with the determination that the boys and girls there should have the benefit of the same training, and the Baltimore Junior Union is now being organized.

Stanley Manning.
Director of Young People's Work.
South Carolina, Nov. 1, 1921.

THE OTHER SIDE OF THE QUESTION

There is an unquenchable desire in human beings to be happy.

It is the fact of this possession that leads them to seek its gratification in a multitude of ways, good, bad and indifferent, and while we give our sympathy and approval to the quest, yet we must regret that the seeking is in the wrong direction in a great proportion of cases.

In this present time, one of the social pastimes that takes our attention, because of its acceptance or rejection by the churches, is dancing.

The argument in favor is that under the direction of the church it is made clean and wholesome, which is a half truth, for under the direction of some churches (at least in their buildings) it is not always carried on in a way that would be morally helpful; but perhaps this is no greater reproach than the fact that immoral dancing is allowed in other buildings.

Aside from this condition there is another phase that enters in.

Dancing is a social pleasure, but it is more, too. As youth grows up through the age of puberty, he has a struggle, his moral strength is tried. Is it not best that both sexes should refrain from taking part in that which inflames the passions?

Dancing does not encourage fidelity even in those who have made their choice of life partners. Why not discourage it instead of encouraging it?

"If a man is spiritually minded he seeks the things of the spirit and is satisfied, but if he is of a temporal mind he seeks the things of the world,—and thirsts again."

Henry A. Lovejoy.
West Medford, Mass., Oct. 25, 1921.

* *

For the Quiet Hour

Up, though the path is steep,
On, through the shadows deep,
Forward with Thee;
Till the glad morning shine
Thy hand is clasping mine
Forward with Thee.

Closer the shadows press,
Greater the strain and stress
As the hours fly;
Oh, for the dawning light
Herald of morning bright,
Flooding the sky!

Pitch black may be the night,
Yet I can see the light
Hid in Thy face:
Sweet is Thy company,
Faithful Thy word to me,
Sure is Thy grace.

Edith E. Trusted.

Other brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I can not run, and to creep when I can not go.

John Bunyan.

The W. N. M. A.

Conducted by Mrs. Ethel M. Aller, 185 West Ninth Ave., Columbus, Ohio

Rev. Hannah J. Powell acknowledges the gift of pulpit Bibles from Mrs. Carroll Brown, Congress Square, Portland, Me., and Rev. W. J. Metz, Olcott, N. Y. Also church organs for Durham, N. C., from Mr. Ross, treasurer, Mrs. Marian H. Leslie, Waterville, Me., one organ for the church, and one for Miss Powell's house. The present need is supplied.

* *

NORTH CAROLINA CONVENTION

The sixteenth annual Convention of the Woman's Missionary Society of the Universalist Church of North Carolina was called to order by the president, Mrs. R. S. Kellerman.

The following Circles answered to the roll call by the secretary: Kinston, Clinton (by proxy), Durham, Greensboro, Pink Hill and Deep Run.

The president's message was a strong plea for a live Mission Circle in every church and every Universalist woman a member of some Circle or a member-at-large. She reported three new Circles this year and one life member, making a gain of almost double memberships over a year ago. Splendid reports from all Circles were made.

The treasurer's report showed a balance in our treasury not to be ashamed of. Departmental chairmen gave good reports from each department. From the Sunday School Department it was reported that three new Sunday schools have been organized, and two old ones revived. It was shown that much interest was being taken in Mission Study. The Social Service Department showed much interest and work in all Circles.

The State President then presented the National President, Mrs. Wilkins, who gave a very interesting and instructive address on the activities of the W. N. M. A. She demonstrated the usefulness of the Blackmer Home in Japan in her description of two young girls who had completed their education in our own country, and had returned to Japan to shed their influence among their own people. She also told of the purchase of the birthplace of Clara Barton by the W. N. M. A. Modesty forbade her allusion to the work she has done in North Carolina, but we fully realize and appreciate the genuine support that she and the W. N. M. A. have given Universalism in our state.

Mrs. Haskell was next presented, and outlined the "Forward Look" for Universalism in North Carolina.

The meeting on Saturday afternoon was called to order by the president, Mrs. R. S. Kellerman.

Recommendations were submitted as follows: That the Circles use the study book "The Kingdom and the Nations," by Dr. Eric North, and in connection therewith the helps or programs put out by the Mission Study Committee of the W. N. M. A.; that the N. C. Department be especially recognized during the next year, and that each Circle secretary keep a strict account of all money paid out; that the per capita tax of fifty cents be paid by members; that a greater effort be made to raise more money through the medium of the Mite Box.

Resolutions were adopted thanking the pastor and people of Pink Hill Church for the cordial welcome and generous hospitality; thanking the Women's National Missionary Association for its continued support of the work in North Carolina; extending to Rev. Hannah J. Powell of Sunburst greetings and welcome; expressing appreciation of the work of Mrs. Wilkins, retiring after four years of faithful service as national president, and gratitude for her interest in the work in North Carolina. A rising vote of thanks was given Mrs. Wilkins.

The following officers were elected: President, Mrs. R. S. Kellerman, Durham; vice-president, Mrs. Thos. Howard, Pink Hill; secretary-treasurer, Mrs. M. O. Winstead, Rocky Mount.

The following motion, made by Mrs Rhodes, "that we make our annual contribution from the State's Treasury $10 for the Blackmer Home instead of $5 for Miss Hathaway's salary," was moved and carried unanimously.

Mrs. Winstead moved "that $50 out of the state's treasury be given to each circuit or a part of a circuit, for the purpose of starting a fund for the purchase of an automobile for the use of the minister in said district, provided the district raise one-half of the amount needed, and the National Association provide the other half." This motion was carried.

Martha O. Winstead, Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

OF PRIME IMPORTANCE

Attention solicited!

The raising of money for the support of a Sunday school missionary in Japan, hitherto carried on by the Women's National Missionary Association, is henceforth to be done by the General Sunday School Association. It is too early now to indicate just what changes will be made, but the Executive Board hopes to work out a comprehensive plan for the whole missionary giving of our schools.

The immediate fact is that all the schools taking Japan Day offerings should send them to the General Sunday School Association rather than to any other body.

* *

CHRISTMAS BOOKLETS BY OUR OWN WRITERS

The Publishing House is offering for sale, at fifteen cents a copy or a dollar and a quarter a dozen, two attractive booklets which are excellent for Christmas gifts.

"How the Shepherd Heard the Song" is a beautiful prose poem by Dr. Frank O. Hall, which ranks with the permanent Christmas literature.

"The Birth at Beit Lahm," Dr. George E. Huntley's Christmas story, was written after his return from the East and gives accurate glimpses of modern life in Bethlehem.

As the supply of these books is limited, purchasers will be wise to order at once.

* *

THE ARMENIAN LITERATURE

Numerous requests for material for the Armenian offering cross in the mails with our announcements that it has been sent. We have had mailed to every school the special Armenian programs, the collection envelopes, the stories for children of different ages and the impressive posters. In case any are not received, we should be notified at once.

It is most encouraging that so many friends have taken the trouble to write for literature. Clearly our schools are waiting for the opportunity to show once more their keen and practical sympathy for the child sufferers in the Near East.

* *

THE EVERGREEN LIST

All right, dear Search Lights. Add to the list of "Evergreen" Sunday schools the Kinston, North Carolina, Sunday school—Everflowering and Everbearing.

We're on the job fifty-two Sundays in the year and have been.

Good luck to you and yours,

Alfred J. Cardall, Pastor.

* *

AN EVERGREEN SCHOOL

The Sunday school at Muncie, Indiana, is never closed. Summer attendance on hottest days in August is about 50 per cent of maximum winter record. Many are out of town all summer. Muncie is probably the hottest city in the West. Street temperatures run from 102 to 109 daily "in the shade." But the Muncie school is not "in the shade."

* *

WISE NEW HAMPSHIRE

The officers up in the White Mountains believe in "The Church School" and are determined that the workers shall have an opportunity to become acquainted with tha excellent magazine. They have voted to give a year's subscription to each superintendent who signifes his desire to have it.

Among Our Churches

Massachusetts Letter

General Convention.—As we write this word the Detroit meetings feature the mental review. The general satisfaction over the worth-while large things accomplished coupled with a physical lassitude compels us to remember that we are "just back" from a school of intensive training. It is good if we return to our many and widely scattered fields of labor with a common morale and a high purpose to work as never before toward the Kingdom of God with the Universalist Church as the dynamo to generate power. The Detroit Conventions wisely furnished the Church with incentives for this very service when they unanimously declared that the Crusade is begun but not ended; when W. N. M. A., G. S. S. A., Comrades and Convention launched new projects and then backed them up with the dollars of their constituency—in several instances oversubscribing the amounts requested. We will hear more of the Christ Crusade, the Clara Barton House, the Washington Church, the Japan Mission, the Denominational Financial Canvass, and the Comrades' Campaign, as new plans are evolved and published. * * Items of peculiar local interest are: That several of our churches lead in the Murray Membership Crusade. Saugus wins the place of honor in both the membership increase and the combined membership and constituency increase. Congratulations to Pastor Rice and his people. Sixty churches of the state qualified for representation in the General Convention by contributing to the Convention funds during each of the two preceding years. A notable increase in Japan payments was made under the quota plan. The number of parishes contributing was sixty-four, an increase of eighteen over the previous year. The contributions amounted to $3,491.06, an increase of $1,382.56. These are worthy records, but we will not be content until every parish is an honor parish in membership and constituency increase; until every parish qualifies for General Convention representation; and until every parish contributes to the Japan mission for our full quota of $5,000. The goals are within reach and this is the year to reach those goals. It is unanimously voted that we will do it. * * **A Great Meeting** was held at Charlestown on Monday evening, Oct. 24. Twenty-five parishes were represented by fifty laymen. Some of the ministers came along to see if it could be done without "eats." These Universalist men can be depended upon when we mean business. There were launched two big programs. A Publicity Campaign was one—the parishes pledging to use display cards and post cards as prepared by the Central Office. A new set is to be issued each month during the coming season. We want one of the display cards in every place of business and in as many homes as possible. Slides of the same will be provided for movie houses wherever the local church will arrange for their use. Every church can co-operate in this, and we desire such co-operation. Mass Meetings will be held in the Charlestown Universalist Church on the second Sunday evening of each month at 7.30 o'clock, commencing Nov. 13. We are having prepared S. R. O. signs. Every church within a radius of twenty miles of Boston has a responsibility in this matter. Every parish will work for a packed house at every service. Dr. Lowe will be the speaker for the first meeting. * * **Stoughton** has made notable changes in its building as reported in the *Leader*, and the end is not yet, for a new heating plant is to be installed and the $500 to meet the cost is in hand. With all these new things comes a new minister. Rev. William P. Farnsworth has been called and has commenced his pastorate. * * **South and West Acton** are combined and have called Rev. C. L. Paddock. The pastorate will commence under most favorable circumstances. * * **Brockton** records splendid achievements, notable among which is an increased budget with all bills paid and money in the treasury. Plans for the coming season contemplate improved Sunday evening services. * * **Medford** records extensive improvements in its building and reports accessions in all departments under the ministry of Rev. Hendrik Vossema. * * **Medford Hillside** is placing special stress upon the Sunday school work. Important progressive changes have been made and more are contemplated. * * **Beverly** leads the churches of the state in methods of publicity. Pastor Haynes knows the business. He can be of great help to pastors who desire to know how to do it. * * **Springfield Second** conducted a luncheon booth at the Eastern States Exposition held in Springfield Sept. 18-24. * * **North Adams** is peculiarly fortunate in the community spirit and work manifest between the churches. Notable events have been the united services of Holy Week, the Community Picnic with 1,000 church people in the parade, and a Rally Day Pageant. In all of these our minister, Rev. Albert Hammatt, and his people, have had prominent parts. * * **Jamaica Plain** celebrated the 25th anniversary of the ordination of its pastor, Rev. Merrill C. Ward, D. O., during the week of Sept. 25, with special services and a complimentary banquet. * * "The Universalist Messenger" is the newcomer to our desk among the parish papers. It hails from Quincy and Rev. John B. Reardon is the editor. * * The Public Meetings of the W. U. M. S. for the season began at Medford on Thursday, Oct. 27. The ministers are all welcome to these meetings. * * The Official Rally Day has been observed, but we trust that all our rallying force has not been expended. Every day must be a Rally Day. There will be no Boom without Boomers.

George E. Leighton.

Vermont and Quebec Letter

The Universalist people of Vermont and Quebec appreciate the election of Mr. R. L. Richmond to the Board of Trustees of the General Convention. It has been a good many years since Northern New England has had representation upon that board. No better man could have been selected than Mr. Richmond to represent the rural churches of our denomination. The Richmonds were pew owners in the original Hosea Ballou church at Barnard. Mr. Richmond was born in the town of Stockbridge and his whole life has been spent in Vermont. For many years he has been an active worker in the Rutland Church and is now president of its board of trustees. He has also served for many years as a trustee and as treasurer of the Vermont and Quebec Convention. He has served as mayor of Rutland and is a director of both the Rutland County National Bank and of the West Rutland Trust Company. He is in the insurance business, and has made a special study of the subject of ministerial pensions and probably is as much of an authority along this line as any man in our denomination. With equal pleasure do we receive information of the election of Mr. Richard Billings to the position of vice-president of the General Convention. Mr. Billings is a member of the famous family of that name of Woodstock. While Mr. Billings' actual business life has been spent largely in New York, yet he has always been identified with large business interests in Vermont. The Connecticut Valley Railroad, the Woodstock Railroad and Woodstock National Bank have been pet interests of his for many years. At the present time he is caring for the interests of the Boston & Maine Railroad in Vermont. Of late years Mr. Billings has taken active interest in the affairs of the Universalist denomination in Vermont. His enthusiasm and optimism have been largely responsible for the remarkable record made by our church at Woodstock the past few years He is the

holder of a lay license issued by our Fellowship Committee. He was one of the John Murray Lecturers who made the famous trip through Vermont and Quebec during the past summer under the direction of Dr. Hall. He has also been a generous benefactor of our school at Barre, Goddard Seminary. * * **Northfield** is again without a pastor, the Rev. C. L. Paddock having accepted a call to Massachusetts. Northfield has made a rather remarkable record the past few years. Placed under an enormous burden of debt by the remodeling of its church building, it has been struggling with this handicap for a long time. However, we understand that this indebtedness is entirely removed and the building has been placed in thorough repair. Northfield is the site of Norwich University, a military school standing second only to West Point. The faculty of the university is generously represented among our people and our church is popular with the student body. Northfield is naturally a young man's pastorate, and the trustees hope to secure at once the right pastor to carry on the work. * * **Lyndonville.**—The parish here after a long rest has again resumed its work, although upon a somewhat limited scale. Finding itself considerably in debt, it seemed best to the parish to pay this off before work was begun. The parsonage was rented and the church was also rented part of the time to the Christian Scientist organization. Early in September the people notified the Superintendent that they were ready to begin work. As the church building would not be available for morning services until spring, it was decided that the Superintendent should come to Lyndonville for an evening service as long as the weather should permit his driving from Morrisville. After six weeks services in which considerable interest was manifest, it was decided that the parish was ready for a part time pastorate, and the Rev. Weston A. Cate of St. Johnsbury was secured for an afternoon service through the winter. We hope that the time is not far distant when a resident pastor will again be settled at Lyndonville. * * **Huntingville.**—Rev. E. A. Hoyt has completed his summer's work at Huntingville, Que., and will again take up work in the South for the winter. The people have had a wonderful summer under the direction of Mr. Hoyt and would have retained him if his health had permitted. He has made complete arrangements however for the morning services of the church to be carried on by members of the Y. P. C. U. through the winter months, Mr. Hoyt selecting sermons for reading each Sunday morning. It is hoped and expected that Mr. Hoyt will resume the pastorate early in the spring. * * **Goddard Seminary.**—The annual meeting of the trustees was held at Barre Oct. 25. The improved appearance of the school building was exceedingly pleasing. More than $10,000 has been put into repairs during the present summer. The trustees also expressed themselves as thoroughly pleased at the condition of the school. The student body is of the finest type. Depressed business conditions have reduced to some extent the number attending the school. This reduction has been almost entirely in students from Barre, who are able to secure a course at the local high school without paying tuition. The school is facing a deficit in its running expenses due to changing financial conditions. By the raising of tuition and board to the prices obtained by similar schools this difficulty will be overcome largely in the future. Goddard Seminary, however, as a Universalist school, is a worthy object for the financial gifts of our people. It is doing a great work in the educational field and should have a permanent fund sufficiently large to guarantee its financial welfare for all time. An active campaign among the alumni of the school is being carried on for the purpose of meeting the cost of the extensive repairs which have been and still are necessary.

George F. Fortier.

Church News and Interests

DENOMINATIONAL CALENDAR

Nov. 25-27. New York Y. P. C. U. Convention, Oneonta, N. Y.

Dec. 8. Public Meeting of the W. U. M. S. of Massachusetts at Grove Hall.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	4,381
Pasadena, Cal.	5
Florida Convention Church	6
Columbus, Ga.	20
Harmony, Ga.	8
Sparta, Ga.	2
Saluda, Ind.	2
Chicago, Ill., St. Paul's	63
Kansas Convention Church	4
Kentucky Convention Church	42
Brockton, Mass.	8
Springfield, Mass., St. Paul's	1
Missouri Convention Church	4
Newfields, N. H.	2
Little Falls, N. Y.	5
Greensboro, N. C.	29
Philadelphia, Pa.	6
Plain City, Ohio	7
Wausau, Wis.	16
Total	4,611

CHRISTENINGS

Before reported, 1,109. Bath, Maine, 8. Wausau, Wis., 9. Total, 1,118.

PERSONAL

The Rev. George F. Fortier has been appointed Acting Superintendent of New Hampshire. He may be addressed at Morrisville, Vermont.

Chaplain George R. Longbrake, U. S. A., after two years and a half at Honolulu, Hawaii, has been transferred to the Coast Defenses of Puget Sound, with station at Fort Flagler, Washington. His former regiment, the 17th U. S. Cavalry, with which he has served for four years and a half, has been merged with the 11th Cavalry.

Illinois

Chicago, Redeemer.—Rev. C. A. Polson, pastor. Mr. Polson has been elected president of the North Shore Society of Applied Pscyhology, an organization which meets every Sunday evening, and has a membership of over two hundred.

Joliet.—Rev. Walter Henry Macpherson pastor. The Sunday school has secured the services of Miss Georgia Chamberlin of the University of Chicago Institute of Sacred Literature, to take charge of a Teacher Training Class which will meet Thursday afternoons. Miss Chamberlin is an authority on the subject of Bible Study and Teaching Methods. The class will be free to all our teachers and others in the church who wish to take a course in Bible Study.

Massachusetts

Haverhill.—Rev. L. W. Coons, D. D., pastor. Activities this fall indicate that we are starting out upon the new year in fine form. Congregations are excellent. The Sunday school is manifesting a new life and splendid spirit. The Lawrence school so far is ahead in a membership contest with us, but we hope soon to catch up. In the name of the women of our church, the Ladies' Circle recently gave $25 to the Clara Barton Home at North Oxford. Twenty-one members from this church went down to Amesbury on Sunday, Oct. 16, to participate in the all-day service arranged by Dr. Leighton, at which Victor A. Friend was the speaker. A group of the men of the church has just forwarded to the church in Birmingham, Ala., the sum of $145. Prescott V. Kelly, a former member of our church, is moderator of the newly organized church there. We are proud to have one of our members the head of so promising a mission church.

North Cambridge, Third.—Rev. L. R. Paige, pastor. The Comrades from our church attended in large numbers the banquet at St. James Episcopal Church, given under the auspices of the Associated Men's Clubs of the Protestant Churches of North Cambridge, at which Hon. J. Weston Allen, Attorney-General, was the speaker. A lecture course will be given this winter under the direction of the four men's clubs. On Sunday Nov. 6 at 4 p. m. the association held a prayer meeting in the Baptist church in the interest of International Disarmament. The Harvest

Supper, Oct. 28, marked the twenty-fifth wedding anniversary of the pastor and his wife. A set of silverware was presented to Mrs. Paige, and a bag of silver dollars to Mr. Paige. The pastor's sermon on Oct. 30, "Seven Angels, the Harvest and the Vintage," was widely commented on for its clear exposition of the call of the Church to-day. The evening services are meeting a need and the assembly room is well filled every Sunday evening.

New Hampshire

Portsmouth.—This church for a year past has not been functioning to the degree to which its history warrants. It is a different story now if we are permitted to judge from the activities everywhere manifest. Extensive repairs, which include a new heating plant, have been completed on the property. Backed by the inspiration which came from the tangible help of the W. N. M. A., the General and State Conventions, plans were made which led to the reopening of the church for regular services on Sunday, Oct. 30. The large congregation present attested the real interest in the church. On Monday evening, Oct. 31, more than sixty members of the parish met for supper and a business meeting. A financial canvass was begun and nearly $600 pledged forthwith. The canvass is to be completed speedily. During the evening the Ladies' Social Circle was reorganized and officers elected for the coming year. It is hoped that a minister will be settled in the near future. The initial work is being done under the direction of Dr. Lowe. Other ministers who have assisted are Rev. Charles Legal, and Rev. George E. Leighton, D. D., a former pastor.

Concord.—Rev. Harold H. Niles, pastor. Miss Erma Ward, the lay delegate to Detroit, returned enthusiastic over the prospects for the future of the Church. This church was one of the eight churches which had reported the largest gains during the past two years, reporting a gain of 86 per cent.

Fort Plain.—Rev. Herbert F. Moulton, pastor. The Sunday night community services are drawing big and interested audiences. Mrs. W. F. Shumway was chairman of a unique occasion called the Golden Rule Parish Event.

New York

Middleville.—Rev. A. N. Lindsay, pastor. Oct. 29 was the celebration of a happy occasion in this church. It was the fourteenth anniversary of the marriage of the pastor and his wife, and the forty-first wedding anniversary of the president of the board of trustees, Mr. H. H. Jackson, and his wife. Mrs. Jackson for sixteen years has been president of the Ladies' Aid Society. The church, which has recently been repainted, redecorated and newly furnished was dedicated anew at this time, and Rev. Blanche Wright Morey, who twenty-eight years ago was pastor of the church, was present to take part in the celebration. Appropriate gifts were presented to the respective couples, and Mrs. Morey also was remembered. A "wedding supper" was served by the Sunshine Class, a beautiful wedding cake being a part of the splendid feast. Seventy people were present, and the spirit of this occasion promises much for the future of the church.

Watertown.—Rev. Harry Westbrook Reed, pastor. The work of the church goes on in spite of the prolonged illness of its pastor. A circular letter was sent out by Mr. Reed to all his parishioners, which shows that he still is planning and providing for the church. It is now only a question of a few weeks probably before he will return. Special services were held Armistice Sunday and Armistice Day, with special offerings of prayer for the work of the Conference.

North Carolina

Pigeon River, Inman's Chapel.—The Sunday school held a Hallowe'en party Oct. 29, when fifty-five were present, from babies in arms to a half a dozen interested grown-ups who came to help. An event during the party was the moving in of an organ, the gift of the Durham, N. C., Sunday school.

Pennsylvania

Philadelphia, Redeemer.—Rev. Herbert E. Benton, pastor. On Nov. 6 Mr. Arthur Nash spoke at the first of a series of lectures to be given in our church on "The Way to Industrial Peace." At the meeting of the Comrades, Nov. 9, Milton D. Gehris, second vice-president of the Stetson Hat Company, spoke on "The Human Element in Industry.

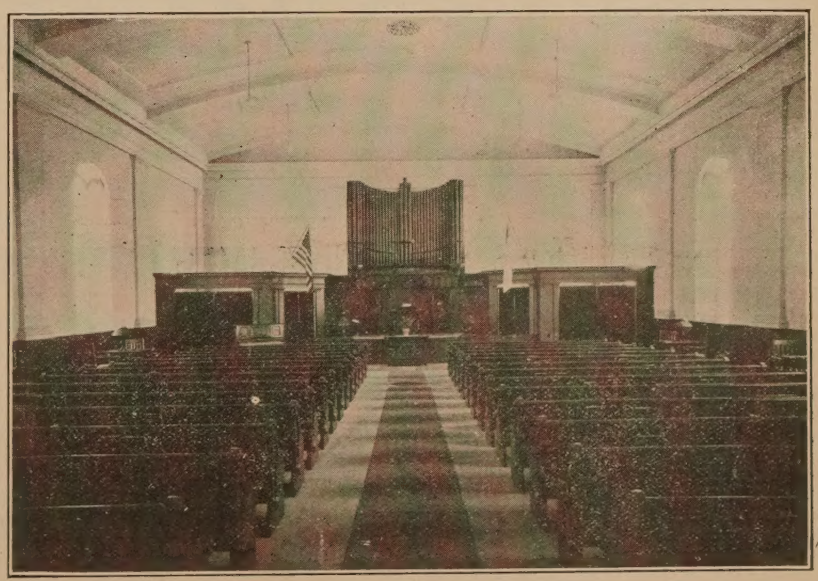
* *

AN OLD CHURCH MADE NEW

A little over two years ago, the People's Church of Auburn, N. Y., undertook a remarkable campaign. The people and the minister, the Rev. John E. Price, had become convinced that if they were to grow and achieve success they must make their building more worthy of the truth it served. They therefore undertook to raise $30,000 to make their plant and equipment what it should be. A definite program was planned, of which sermons, publicity, a multitude of church activities, and a two weeks' series of liberal evangelistic meetings, were all a part. At the June parish meeting, 1920, sufficient interest had been stimulated to secure the vote of the parish for undertaking the campaign, and the following fall $8,000 was borrowed to begin the work.

In December the King's Daughters and Sons voted to pay for materials, if volunteers could be found, to redecorate the Sunday school room. The tradesmen eagerly offered their services. When the work was done, a lady from another church declared that the Sunday school room was "the most beautiful one in Auburn." Next, the Unity Class, a new and thriving organization of young married women, came out with a similar offer in regard to the Gymnasium or Fun Room, and the men, not wearied in well-doing, took up the work of redecorating this room. At the last parish meeting it was voted to call this splendid recreation room, "Murray Hall." The architect's blue prints are now complete for the remodeling of the basement of the church, where a large modern dining-room is being planned, with men's and women's club rooms in connection.

The remodeling of the church auditorium itself is perhaps the biggest achievement. An effort has been made to eliminate the feeling of coldness and stiffness so prevalent in most auditoriums and which in olden times was thought to be conducive to reverence and worship. The benches along the walls have been replaced by library tables with inviting arm chairs and reading lamps. During the ten minute period between the close of the church service and the opening of Sunday school has developed such a friendly period of visitation that strangers almost invariably



speak of the friendliness of our people. The organ and choir loft have been placed directly behind the pulpit, and small rooms provided on either side of the platform. Open stairways leading to the balconies, in keeping with modern home architecture, have been built. The ceiling has been tinted ivory, the wall painted a warm cream color, while the pilasters are of a harmonizing tan shade. The wainscotting and other woodwork have been stained a rich walnut. The floor is covered with brown lineoleum, with carpet runners in the aisles and rugs under the library tables. A gift of $200 from the Ladies' Aid in memory of Mrs. Agnes Canniff made possible the last improvement.

* *

Notices

NEW YORK Y. P. C. U. CONVENTION
Official Call

The State Convention of the Young People's Christian Union of New York will be held in the Universalist Church, Oneonta, New York, beginning at 5.30 p. m., Friday, Nov. 25.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally be done.

Ethel M. Freeman, State Secretary.

* *

ALABAMA FELLOWSHIP COMMITTEE

The Fellowship Committee of the Alabama State Convention will meet at the Granada Hotel, Birmingham, Nov. 18. Candidates for fellowship in the Convention are requested to meet the Committee at 11 a. m. The Committee desires to report to the Convention early on Saturday, Nov. 19.

* *

UNIVERSALIST CLUB OF BOSTON

The first meeting of the Universalist Club of Boston will be held at Hotel Bellevue, Nov. 14, at 6.30. Dr. Thomas Van Ness, pastor of the Second Unitarian Meeting-house of Brookline, who spent the summer in Central Europe, will speak on "Germany as It Is To-day." Mr. C. C. Bailey, president of the Boylston National Bank and closely connected with the Baptist Laymen's organization, will also be present.

If you are not a member of the Club, there is no better time than now to join. The monthly meetings and dinners promote fellowship among our laymen and help our church. Dues are $8.00 a year. Associate members, $2.00. Write to Mr. V. A. Sears, secretary, 53 State Street, and ask him to put in your name for membership.

* *

DRAMATIC INSTITUTE FOR CHURCH WORKERS

At the Dramatic Institute for Church Workers, to be held under the auspices of the Community Service of Boston in Union Hall, 48 Boylston St., Monday, Wednesday and Friday evenings, Nov. 7 to Dec. 12, Mrs. Margaret S. Jamison of the University Extension Division of Massachusetts will give a course in Story-Telling and Story-Playing; Mrs. Eleanor Wood Whitman, lecturer on Biblical Literature at Wellesley College and author of "The Drama of Isaiah," will give five lectures on "How to Make the Scriptures Live by Means of the Drama;" and Miss Lois Bailey, of the Department of Fine Arts in Religion, Boston University, who has recently returned from a trip to the Near East, will give two lectures on "Customs, Costumes and Properties of the Holy Land."

Any one desiring further information about the Institute may communicate with Miss Joy Higgins, Dramatic Director, Community Service, 10 Park Square, Boston.

* * *

PRESIDENTS' COUNCIL W. U. M. S.

The Presidents' Council of the W. U. M. S. will meet at the Charlestown Universalist Church, Nov. 9, at 10.30 and 1.30, Miss Grace F. White, presiding. Singing. Greetings to the presidents and secretaries. Round Table, in charge of Mrs. G. H. Howes of Peabody. 1. "Membership," Miss Macduff. 2. "Clara Barton Home," Mrs. Wadleigh presents Mrs. Wilkins. Solo and Chorus, Mrs. Leighton. 3. "Bethany Union," Mr. Frank Dewick.

Luncheon.

Music by Mrs. Leighton.

Address. "Immigration." Mrs. Herbert J. Gurney, former president of the Federated Clubs of Massachusetts.

Ida Vossema, Chairman.

* *

PUBLIC MEETING W. U. M. S.

The Public Meeting of the Massachusetts W. U. M. S., at Grove Hall, Dec. 8, will deal with those problems regarding church activities which must be solved in order to accomplish results. Authoritative speakers have been secured.

There will be an excellent musical program consisting of an organ recital and violin and vocal solos.

The Grove Hall Mission Circle extends a cordial welcome to all.

Mrs Albert Hansom,
Mrs. Hendrik Vossema,
Mrs. Geo. E. Leighton,
Mrs. Herbert F. Nye,
Committee.

* *

FERRY BEACH REUNION

The annual reunion of the members and friends of Ferry Beach will take place Nov. 16 at the First Universalist Church, Cambridge, Mass. Supper at 6.30. Those intending to be present should notify Miss Gertrude Thayer, 3 Clinton St., Cambridge.

Clinton Scott, Secretary.

* *

LEADERS OF SEPT. 10 WANTED

A few copies of the *Leader* of Sept. 10 are wanted at this office if received before Dec. 1.

* *

Obituary

Mrs. Corda Monroe Eldridge

Mrs. Corda Monroe Eldridge, a member of the Saluda, Ind., church, of which her father, the late W. P. Monroe, was a charter member, died Oct. 30. She leaves a husband, William Eldridge, and a brother in Denver, Col.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

If money talks,
As some folks tell,
To most of us,
It says, "farewell."
Christian Evangelist.

* *

"Judge," cried the prisoner in the dock, "have I got to be tried by a woman jury?"

"Be quiet," whispered his counsel.

"I won't be quiet! Judge, I can't even fool my own wife, let alone twelve strange women. I'm guilty."—*Houston Post.*

* *

Mrs. Newly-Wed: "Oh, Jack, you left the kitchen door open and the draught has shut my cookery book, so that now I haven't the faintest idea what it is I'm cooking!"—*Le Ruy Blas (Paris).*

* *

"When did you first become acquainted with your husband?"

"The first time I asked him for money after we were married."—*London Opinion.*

* *

We have come to a pretty pass if we can't advocate Americanism without wearing a nightgown and a mask.—*Elmira Star Gazette.*

* *

One of the many fine things about baseball is that G. B. Shaw has not expressed an opinion concerning it.—*Boston Shoe and Leather Reporter.*

* *

It is estimated that there is enough coal in discovered fields to keep miners striking for 3,276 years.—*Fresno Republican.*

* *

A little girl, whose father is widely known as a writer of humorous stories, was recently approached by a visitor who said, "It must be nice to have a papa who knows so many fine stories."

The little girl blushed and hung her head.

"Aren't you proud of your papa?" the visitor asked.

"Yes," the little girl answered, "but I think I ought to tell you something."

"What is it?"

"The stories of my papa's aren't stories at all."

"Not stories?"

"No." And in a deep, hoarse whisper the child confessed. "He makes them all up out of his own head."—*Youngstown Telegram.*

* *

The Bingville board of selectmen had held many sessions and finally formulated a set of auto laws that was the pride of the county. So the constable felt no worriment when he stopped a motorist.

"Ye're pinched for violatin' the auto laws," he pronounced.

"Which one?" inquired the traveler.

"Durned if I know, but ye certainly hain't come all the way down Main Street without bustin' one of them."—*American Legion Weekly.*

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